Etiquettes of Dua'a and the Times and Places of Acceptance

By:

Allamah Jallaludeen Suyuti

رحمه الله

Translation edited by:

Mufti A. H. Elias

May Allaah protect him

About This Book

The original work is by Allamah Jallaludeen Suyuti (A.R.) and was translated into Urdu with an explanation by Molvi Saeed Muhammad Rashid Madani.

This book will be useful especially in our times when Muslims are being oppressed, martyred and massacred in the hundreds. Also when Muslims are faced with numerous difficulties, trials, tribulations and problems. Whilst summarizing the last part of Surah Baqarah Moulana Ahmed Lahori (A.R.) states that for self-discipline, self-reformation and spiritual reformation five things are required- Taubah, Duaa, Zikr, Shukr, and respect for the Shayar (Signs) of Allaah Ta'ala.

The four major signs as stated by Shah Waliullaah (A.R.) in Hujjatullaah Baligh are; Nabi sallallahu alayhi wasallam, Kitabullaah (Quraan), Kabahtullaah (Ka'bah), and Salaat. This book will educate one of the mannerisms, do's, don't's, times places, conditions and acceptance of Duaa. Many useful Duaas are also listed to aid us in these times.

May Allaah Jalla Majdahu guide us all.

A H Elias (Mufti)

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Preface by Moulana Aashiq Ilahi Saheb Bulandshehri R.A.

بسم الله الرحمن الرحيم

نحمده و نصلي علي رسوله الكريم

We begin in the name of Allah who is Most Gracious Most Merciful We praise Allah and send Durood on his Noble Messenger Muhammed sallallahu alayhi wasallam.

Hadhrat Allamah Jalalud Deen Suyuti [R.A.] is famous for his many compilations. There is barely any current Islamic subject in Arabic but he has written a book on it. He had a great influence in the narration of Ahadeeth for which his Tafseer 'Addurul Manthoor' speaks for itself. When I came across his compilation 'Assihamul Isabah fid Da'awaatil Majabah' the desire occurred to me that in Urdu a translation coupled with a concise explanation be written. I expressed my desire to my capable student Moulana Qari Sa'ad Muhammed Raashid Madani May Allah Ta'ala keep him safe, who complied and within a few days of effort completed this virtuous action. May Allah Ta'ala accept it from him.

During compilation he kept reading it out to me. Many places I gave him advice which he readily accepted. Alhamdulillah a concise and comprehensive treasure concerning the importance and virtue, times

of acceptance, places of acceptance, words of acceptance, conditions of the person making Dua'a and many matters relating to Dua'a has been prepared for the benefit of the Muslim masses. Despite some Ahadeeth in this booklet being Dhaeef and Mauqoof, there is no harm in mentioning it because according to the scholars of Hadeeth it is correct to practise on a Dhaeef Hadeeth if it is regarding virtues. There is no harm in mentioning it. When Allamah Suyuti has written it in his booklet, then in order to translate the entire booklet it is necessary to translate those Ahadeeth also. May Allah Ta'ala accept from Allamah Suyuti and the Translator.

A request is made from all who benefit from this booklet that they remember Allamah Suyuti, the Translator Moulana Sa'ad Muhammed Raashid and this lowly servant in their Dua'as.

And we seek help from Allah alone and on him we place our trust.

This dependant servant

Muhammed Aashiq Ilahi Albarni [May Allah Ta'ala pardon him]

5/4/1421 Hijri

Urdu Translator’s Note

الحمد لله رب العالمين والصلاة والسلام على أشرف الانبياء والمرسلين نبينا وحبيبنا محمد و علي آله واصحابه اجمعين و من تبعهم باحسان الي يوم الدين

All praises are due to Allah the Rabb of all the universes and Durood and Salaams be on the most honourable of all Nabis and Rasuls our Nabi and our Beloved, Muhammed sallallahu alayhi wasallam and on his entire family and companions and on those who follow them with righteousness till the day of Qiyaamah.

Allah Jalla Shanuho has created bounties and difficulties in this world. Just as human beings are bestowed with favours, they are entangled with difficulties. At every step they are engulfed with big and small needs. Besides Allah Ta’ala there is none that can fulfil these needs. Like how in this world there are needs, after death there are also needs. After death there is comfort and difficulty. For every need to be fulfilled, to be saved from every distress and to evade every difficulty that afflicts a person, it is necessary to turn to Allah Paak alone. Whether it is the world or hereafter, Allah alone is the Owner and Creator. Allah alone is the giver. That is why every big or small thing should be asked from him alone and only to him should we spread our hands.

This very Being has made a general call in his explicit book 'The Qur'an'

'Call unto me I will accept your call [Dua'as]'.

This promise of Allah can never be false. That is why we should make Dua'a with this conviction that definitely it will be accepted. But the manners of acceptance are different. Either Allah Ta'ala gives a person what he asked for i.e. whatever a person made Dua'a for he gets it in this world and sees the result of acceptance or Allah Ta'ala accepts the Dua'a in this manner that in place of what was asked for, Allah Ta'ala evades a difficulty to the like of that bounty or Allah Ta'ala restores the reward of that Dua'a as a treasure in the hereafter.

On the day of Qiyaamah when the rewards of good deeds will be given, a person will receive great bounties in lieu of those Dua'as which's effect wasn't seen in this world. At that time a servant will desire, it would have been better if the effects of none of my Dua'as became apparent in the world, today I would have been bestowed with great favours. That is why if a person doesn't get what he asks for he shouldn't think that the Dua'a is not accepted or worthless.

If a person makes Dua'a keeping in mind all its etiquettes, it can never be worthless. A person receives in result of it that which is beneficial for him. The literal meaning of Dua'a is to call and its

common usage is to call for a need or necessity. Sometimes Zikrullah is also called Dua'a. Commentating on the above mentioned verse 'Call unto me I will accept your call [Dua'as]' the Mufasireen mention that this is a special honour for the Ummat of Muhammedsallallahu alayhi wasallam that they have been ordered to make Dua'a, promised its acceptance and that person who doesn't make Dua'a the threat of punishment has come.

Hadhrat Qatadah [Tabiee] narrates from Ka'ab Ahbaar [R.A..]that in former times it was the speciality of the Noble Ambiya[A.S] that they where ordered from Allah that 'make Dua'a, I will accept'. The speciality of the Ummat of Muhammedsallallahu alayhi wasallam is that this order has been generalized for the entire Ummat. [Ibn Katheer]

Then also regarding the reward, Dua'a has a great status in Shariat. It is narrated from Hadhrat Anis [R.A.] that Rasulullah sallallahu alayhi wasallam said :

الدُّعَاءُ مُخُّ الْعِبَادَةِ

'Dua'a is the essence of ibaadat' [Mishkaatul Masabeeh from Tirmizi]

From this it is apparent that Dua'a is a very great ibaadat, nay the essence of ibaadat. Actually, the reality of ibaadat is that a servant shows his helplessness and insignificance in the court of Allah and presents himself with fear humility. Because of this condition being

found to a greater extent in Dua'a than in other ibaadats, Dua'a is called ibaadat and the essence of ibaadat. It is mentioned in another Hadeeth that:

لَيْسَ شَيْءٌ اَكْرَمُ عَلَى اللهِ مِنَ الدُّعَآءِ

'By Allah nothing is nobler than Dua'a'.
[Mishkaatul Masabeeh pg194 from Tirmizi and Mustadrak Haakim]

When a servant spreads out his hands in the court of Allah with this conviction that Allah alone is the giver, besides him none is the giver, he is independent, he is not in need of anything, he alone fulfils our needs and objectives, then this becomes wholly ibaadat and this Dua'a becomes a means of the pleasure of Allah. On the contrary, that person who avoids Dua'a and thinks it to be below his dignity by which it is understood that he has pride and he claims to be independent, Allah Ta'ala becomes angry with him. That is why in the Qura'an Majeed 'Verily those who are proud in the fulfilment of my ibaadat will soon enter the fire disgraced' is mentioned after 'Call unto me I will accept your call [Dua'as]'.

A similar meaning is mentioned in a Hadeeth Shareef by Rasulullah sallallahu alayhi wasallam :

مَنْ لَمْ يَسْأَلِ اللهَ يَغْضَبْ عَلَيْهِ

'That person who doesn't ask Allah, Allah becomes angry on

him'. [Mishkaatul Masabeeh pg195]

The respected Ulama have mentioned that each Dua'a bears three benefits: Firstly, objectives are fulfilled through the acceptance of Dua'a. Secondly, reward is received for every Dua'a. Thirdly, by abundantly making Dua'a a person's connection with Allah Ta'ala increases

Even though it is from amongst the etiquettes of Dua'a to face the Qiblah, lift the hands, ask verbally and begin with praising Allah and Durood Shareef, if the opportunity is not found than too it is permissible. Allah Ta'ala has made Dua'a so easy that it can be made at any time, any place, moving about, while busy doing something and if it cannot be made verbally [e.g. in the toilet], it can be made in the heart.

It is not necessary to ask only for big things, rather a person should ask for every need, whether big or small, to such an extent that it appears in a Hadeeth that : 'If your shoelace breaks ask Allah Ta'ala.' [Tirmizi]

The seal of all Prophets Our Master Muhammed sallallahu alayhi wasallam pointed out to the Ummat to make Dua'a , taught them the etiquettes of Dua'a, instructed them with comprehensive Dua'as, indicated to them the Dua'as of every occasion in life, explained them to turn their attention to the fact that Allah alone is the Creator and Owner, informed them that whatever they got is from

Allah and whatever they do not have they cannot get except by Allah giving it to them.

In those Dua'as which Rasulullah sallallahu alayhi wasallam taught us, we are taught to confess the bounties of Allah, have a great importance of the Oneness of Allah and to be in every condition and situation attentive to the perfect power of Allah with a sincere heart. Nabi sallallahu alayhi wasallam himself made Dua'a and taught the Ummat to make Dua'a. Nabi sallallahu alayhi wasallam informed us of the virtues of Dua'a and also mentioned the threat of not making Dua'a. May Allah send salutations, blessings and salaams on Nabi sallallahu alayhi wasallam, his family and his companions.

Hadhrat Allamah Jalalud Deen Suyuti (R.A.) needs no introduction. The scholars are well aware of his services. Allamah Suyuti (R.A.) has written great books on many subjects. This booklet 'Assihamul Isabah fid Da'awaatil Majabah', which is in your hands is also his compilation. It is a unique collection of Ahadeeth regarding the etiquettes of Dua'a, conditions of acceptance, places of acceptance and comprehensive Dua'as. Even though all the Ahadeeth in this booklet are not Saheeh and Hasan, rather many Ahadeeth are Dhaeef and some are not Marfoo, on a collective note it is not void of benefit. The research scholars say that it is permissible to act on Dhaeef Ahadeeth if it concerning virtues.

My ustaad and well wisher Hadhrat Moulana Aashiq Ilahi Saheb Bulandshehri (R.A.) expressed his desire that I translate and explain

the Ahadeeth of this booklet. I complied by translating every Hadeeth in simple Urdu, giving a necessary explanation and according to need added headings. Also the reference of every Hadeeth was inserted in the footnote after checking reliable books of Hadeeth. This all was done so that all Muslims can gain maximum benefit from this booklet.

I make Dua'a in the court of Allah that he accepts this action of mines, make it a means of benefit for all Muslims and make it a means of salvation in the Hereafter for me, my parents and ustaads. Aameen

Allah is the one who gives divine guidance and help

Sa'ad Muhammed Raashid Madani [May Allah Ta'ala forgive him]

Stationed in Madinah Munawwarah

[May Allah increase Madinah in honour]

10/4/1421 Hijri

Introduction of the actual Arabic Booklet

All praises are due to Allah. The one who has hope in him is not deprived and the Dua'a of the person who asks him is not rejected. Durood and Salaams be on our master Muhammed sallallahu alayhi wasallam and on his family and companions, the pure group.

These are a few pages regarding accepted Dua'as. There are many motivating factors for the acceptance of Dua'a. Either there is a quality in the person making Dua'a, some virtue regarding the time, some importance concerning the place or some loftiness in the wordings of Dua'as which occur in the noble Ahadeeth. I have named this booklet 'Assihamul Isabah fid Da'awaatil Majabah'. I ask Allah Ta'ala for help and a blessed and graceful end.

I have arranged this booklet in four chapters.

Chapter One

Those Ahaadeeth concerning the details of a person making Dua'a

The Dua'a of an oppressed person, a traveller and parents

1

عن أبي هريرة رضي الله تعالٰى عنه قال: قال النبي صلى الله تعالٰى عليهِ وسلم : ثَلَاثَ دَعَوَاتٍ مُسْتَجَابٌ لَـهُنَّ

لَا شَكَّ فِيْهِنَّ: دَعْوَةُ الـْمَـظْلُوْمِ، وَدَعْوَةُ الْـمُـسَافِرِ، وَدَعْوَةُ الْوَالِدَيْنِ عَلَى الْوَلَدِو، أخرجه البخاري في الأدب وأبو داود والترمذي.

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Three Dua'as are definitely accepted. There is no doubt in its acceptance. The Dua'a of an oppressed person, the Dua'a of a traveller and the Dua'a of parents in disfavour of their child' [Bukhary, Abu Dawood, Tirmizi]

Explanation: In this Hadeeth, Rasulullah sallallahu alayhi wasallam mentions those people whose Dua'as are more likely to be accepted because of these conditions. Firstly, Rasulullah sallallahu alayhi wasallam mentioned the oppressed person i.e. that person who has been oppressed in whatsoever way. When an oppressed person makes Dua'a in disfavour of the oppressor it is definitely accepted. It is mentioned in a Hadeeth that Rasulullah sallallahu alayhi wasallam said 'Save yourself from the curse of an oppressed person because he is asking from Allah Ta'ala his right and Allah Ta'ala does not withhold the right of its claimant'.[Baihaqy fi Shua'bil Imaan]

Secondly, Rasulullah sallallahu alayhi wasallam mentioned the Dua'a of a traveller. A traveller is far from his family and house. Because of comfort being absent, he is helpless and distressed. Thus, when he makes Dua'a because of his helplessness and dependency, it is filled with sincerity and because it was made with sincerity it is assured acceptance.

Thirdly, Rasulullah sallallahu alayhi wasallam mentioned the Dua'a of parents. A father's Dua'a in the interest of his children is accepted. Likewise, a mother's Dua'a in favour of her children quickly takes effect. A person should always take the Dua'a of his parents. As far as possible a person should not angee his parents, cause them any harm or do any such action which causes their heart to pain and one of them curses him by heart or tongue. He should always serve them with his life and wealth and keep them happy. He should know that

the burden of annoying parents is definitely experienced in this world. Rasulullah sallallahu alayhi wasallam said 'All sins are such that from it whatsoever Allah Ta'ala wishes he forgives except the sin of troubling parents. Before death in this world its punishment is given. [Baihaqy fi Shua'bil Imaan]

It is mentioned in a Hadeeth that Rasulullah sallallahu alayhi wasallam said 'If an obedient son sets a gaze of mercy on his parents, Allah Ta'ala writes for him the reward of an accepted haj for every gaze he sets. The Sahaabah (R.A.) asked 'Even though he sets his gaze hundred times daily' Rasulullah sallallahu alayhi wasallam replied 'Yes. Allah is the greatest and free of any deficiency' [Baihaqy fi Shua'bil Imaan]

Allamah Jazri (R.A.) has written in his book, Hisnul Haseen, a list of those people whose Dua'as are accepted. He as also included that person who is obedient to his parents. May Allah Ta'ala include all of us amongst those who are obedient to their parents Aameen

ح

وأخرج أحمد والبزار بسند حسن عنه رضي اللهُ عنه قال قال: قال رسول الله صلى الله عليه وسلم : دَعْوَةُ الَمَظْلُوْمِ مُسْتَجَابَةٌ وَإِنْ كَانَ فَاجِراً، فُفُجُوْرُهُ عَلَى نَفْسِهِ. ولأحمد من حديث أنس: وَإِنْ كَانَ كَافِراً

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The Dua'a of an oppressed person is accepted even though he may be a transgressor. If he is a transgressor he is responsible of his own actions. [Musnad Ahmed, Musnad Bazzaar].

This Hadeeth is also narrated in Musnad Ahmed from Hadhrat Anas (R.A.). In place of 'Even though he may be a transgressor' 'Even though he may be a disbeliever' is mentioned.

Explanation: From this it is apparent that it is not necessary for the oppressed person whose curse has an effect to be a pious person or Muslim, because the reason why his Dua'a is accepted is him being the victim of oppression. That is why if the oppressed person is a transgressor or great sinner, to such an extent that if he is a disbeliever, his curse is accepted against the oppressor.

3

وأخرج ابن ماجه عن أم حكيم رضي الله عنها
قالت: قال رسول الله صلى الله تعالٰى عليه وسلم :
دُعَاءُ الْوَالِدِ يُفْضِيْ إِلَى الْحِجَابِ

Hadhrat Umme Hakeem (R.A.) reports that

Rasulullah sallallahu alayhi wasallam said :
'The Dua'a of a father reaches the 'Hijaab" [Ibn Majah]

Explanation: The meaning of this is when a father makes Dua'a for his children it is definitely accepted. There is no barrier between the Dua'a and acceptance. A similar meaning appears in a Hadeeth concerning the Dua'a of an oppressed person : The Dua'a of a fasting person at the time of breaking fast, a just ruler and an oppressed person is not rejected

4

وأخرج الترمذي عن أبي هريرة رضي الله تعالٰى عنه قال: قال رسول الله صلى الله تعالٰى عليه وسلم : ثَلاَثَةٌ لَا تُرَدُّ دَعْوَتُهُمْ: الصَّائِمُ حِيْنَ يُفْطِرُ، والْإِمَامُ الْعَادِلُ، وَدَعْوَةُ الْمَظْلُوْمِ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Three people are such that their Dua'a are not rejected [i.e.it is definitely accepted] The Dua'a of a fasting person when he breaks his fast, the Dua'a of a just ruler and the Dua'a of an oppressed person. [Tirmizi]

Explanation: Three people are also assured acceptance of Dua'a in

this Hadeeth. Firstly, Rasulullah sallallahu alayhi wasallam mentioned that the Dua'a of a fasting person when he breaks his fast is not rejected. At the time of breaking fast, after a long period of hunger and thirst, a person has an intense need for food and drink. A believer has completed one obligation of Allah Ta'ala and endured hunger and thirst for the pleasure of Allah Ta'ala. That is why a servant has been given this status at the completion of this magnificent ibaadat that if he makes Dua'a it is definitely accepted. If a person makes Dua'a one two minutes before breaking fast then Insha Allah it will definitely be accepted. Thus, it was the practice of the Sahabah (R.A.) and the pious that at the time of breaking fast they took great care in making concise yet comprehensive Dua'as.

There are many comprehensive Dua'as proven in the Ahadeeth that are to be read at the time of breaking fast. This is also one of it :

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ
أَنْ تَغْفِرْلِيْ ذُنُوْبِيْ

'Oh Allah I ask you trough the medium of that mercy of yours that encompasses everything that you forgive me my sins'. [Hisnul Haseen]

Secondly, Rasulullah sallallahu alayhi wasallam mentioned a just ruler. 'Imaam' [a word of the Hadeeth] is a leader and A'adil [a word of the Hadeeth] is someone who is just. That muslim who gets supreme authority and leads the public with justice according to the

Shariat is called a just ruler. There is great virtue for a just ruler. The reason of virtue is because he has authority, does not oppress, stays away from sins and fears Allah Ta'ala. In the above mentioned Hadeeth the virtue of a just ruler has been mentioned that what Dua'a he makes will be accepted in the court of Allah Ta'ala.

Thirdly, Rasulullah sallallahu alayhi wasallam mentioned the curse of an oppressed person, regarding whom a few Ahadeeth have passed. There is no need for further explanation here.

The Dua'a of a person who makes zikr excessively

5

وأخرج البيهقي في شعب الإيمان عن أبي هريرة رضي الله تعالٰى عنه عن رسول الله صلى الله عليه وسلم قال: ثَلَاثَةٌ لَا يَرُدُّ اللهُ دُعَاءَ هُمْ: الذَّاكِرُ اللهَ كَثِيراً، والْـمَظْلُوْمُ ، وَالْإِمَامُ الْـمُقْسِطُ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Three people are such that Allah Ta'ala does not reject their Dua'a. A person who makes a lot zikr of Allah Ta'ala, an oppressed person and just ruler [Baihaqy]

Explanation: The zikr of Allah Ta'ala is such a joyful and easy ibaadat that with a slight regard it can be accomplished all the time. There are many virtues and benefits of zikr. In the above mentioned Hadeeth the virtue of a person who makes a lot zikr of Allah Ta'ala has been mentioned that due to the blessings of the zikr of Allah Ta'ala, Allah Ta'ala does not reject his Dua'a. Allah Ta'ala has emphasised making his zikr many places in the Quraan Kareem. Allah Ta'ala says 'O people of Iemaan remember Allah Ta'ala abundantly'

It is apparent that there is no benefit for Allah Ta'ala in making his zikr. Allah is not in need of the zikr of servants, rather servants benefit by making zikr. By making abundant zikr the bond with Allah Ta'ala increases and the soul of human receives nourishment by which more strength is created. Due to this spiritual strength it becomes easy for the human being to combat his evil desires and shaytaan. It also becomes easy to stay away from sins. And for every zikr good deeds are recorded for him.

The virtue of making Dua'a for someone in his absence

6

وأخرج أبو نعيم في الحلية عن واثلة رضي الله تعالٰى عنه قال: قال صلى الله تعالٰى عليه وسلم:

أَرْبَعَةٌ دَعْوَتُهُمْ مُسْتَجَابَةٌ: اَلْإِمَامُ الْعَادِلُ، والرَّجُلُ يَدْعُوْ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ ، وَ دَعْوَةُ الْـمَظْلُوْمِ ، وَرَجُلٌ يَدْعُوْ لِوَالِدَيْهِ

Hadhrat Waathilah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Four servants Dua'a are (definitely) accepted : The Dua'a of a just ruler. The Dua'a of that person who makes Dua'a for his Muslim brother in his absence. The curse of an oppressed person, and that person who makes Dua'a for his parents [Hilyatul Auliya]

Explanation: Four types of people are assured acceptance of Dua'a in this Hadeeth. From amongst them, concerning the oppressed person and just ruler a few Ahadeeth have passed. Here two such Dua'as are mentioned which have not been mentioned before. Rasulullah sallallahu alayhi wasallam mentioned that the Dua'a made for a Muslim brother in his absence is accepted i.e. when a Muslim brother makes Dua'a for his Muslim brother in his absence then it is very likely that it will be accepted and not rejected. The reason for this is that this Dua'a is very far from show and because it is based on sincere love it has more sincerity. That is why this Dua'a is said to be the quickest in acceptance. (This is also in Hadeeth no.12)

We do make Dua'a for ourselves. With this we should make special and general Dua'as for our Muslim brothers. On a general note we

should make Dua'a for the Muslims and on a special note for our parents, close and distant families, associates and ustaads. Whether a person ask's or doesn't ask another to make Dua'a, a person should keep on making Dua'a for himself and others. Likewise, if a person comes to know of any Muslim that he is in any difficulty, distressed or in need of something he should make Dua'a for him. A person should also make Dua'a for the disbelievers that Allah Ta'ala guides them to Islam. By doing this a person will receive reward of making Dua'a and the virtue of wishing well for others.

When a person makes Dua'a for someone else, he should first make Dua'a for himself then for others. This was the practise of Rasulullah sallallahu alayhi wasallam. [Tirmizi]

Probably, the wisdom of this teaching is that the human being has more perception of his dependency. That is why a servant makes Dua'a for himself with more sincerity and devotion. Thus, when a person makes Dua'a for himself and immediately thereafter for others, then it will also be with sincerity and full devotion.

The forthcoming four Ahadeeth are also concerning the virtue of making Dua'a for a Muslim brother in his absence.

It is necessary to point out here that to ask others to make Dua'a for oneself is a praiseworthy and commendable action. The reason of this is that sometimes the person who is asked to make Dua'a is in such a condition or engagement whereby making Dua'a prompts

acceptance. Like how a person going for haj or umrah, traveller or sick person is asked to make Dua'a. Rasulullah sallallahu alayhi wasallam taught that a person should make Dua'a for himself and also encouraged to ask others to make Dua'a for oneself. It appears in Sunan Abi Dawood that Hadhrat Umar (R.A.) mentions 'I sought permission from Rasulullah sallallahu alayhi wasallam to go for umrah' Nabi sallallahu alayhi wasallam granted permission and said 'O my beloved brother! Do not forget us in your Dua'as' Hadhrat Umar (R.A.) says 'Rasulullah sallallahu alayhi wasallam said such a word that getting the entire world in lieu of it wouldn't please me as much as it' (i.e. Rasulullah sallallahu alayhi wasallam's saying 'O my beloved brother! Do not forget us in your Dua'as' In front of its joy the entire world is insignificant) [Sunan Abi Dawood pg. 210 Babud Dua'a]

In the above mentioned Hadeeth the fourth accepted is of that person who makes Dua'a for his parents. That person whom Allah Ta'ala has given the ability of making Dua'a should not refuse making Dua'a for himself, his parents and the other Muslims. When children make Dua'a for their parents then Allah Ta'ala elevates the stages of his parents. Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'In the hereafter Allah Ta'ala will give one of his servants a great stage. This servant will enquire: What is the reason of this bounty? Allah Ta'ala will reply 'This is the result of the Dua'a of your son' [Jamul Fawaid]

A person can make any Dua'a for his parents but such a Dua'a is mentioned in the Quraan Shareef by which through concise words a person can make Dua'a of mercy for his parents. Allah Ta'ala mentions in Surahtul Israa 'And make Dua'a thus 'O my Rabb have mercy on them as they nurtured me from infancy'

7

وأخرج الطبراني في (الكبير) عن ابن عباس رضي الله تعالٰى عنهما قال : قال رسول الله صلى الله تعالٰى عليه وسلم : دَعْوَتَانِ لَيْسَ بَيْنَهُمَا وَبَيْنَ اللهِ حِجَابٌ : دَعْوَةُ الْمَظْلُوْمِ ، وَ دَعْوَةُ الْمَرْءِ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Two Dua'as are such that between it and Allah there is no veil (i.e. there is no barrier in its acceptance). The curse of an oppressed person and The Dua'a of that person who makes Dua'a for his Muslim brother in his absence [Tabraani]

8

وأخرج البخاري في الأدب ، وأبو داود ، والترمذي

، عن عبد الله بن عمر رضي الله تعالٰى عنهما عن النبي صلى الله عليه وسلم قال: أسْرَعُ الدُّعَآءِ دُعَآءُ غَائِبٍ لِغَائِبٍ

Hadhrat Abdullah Ibn Amar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The Dua'a quickest in acceptance is the Dua'a of an absent person for an absent person' [Bukhary, Abu Dawood, Tirmizi]

٩

وأخرج البخاري في الأدب عن أبي الدرداء رضي الله تعالٰى عنه أن النبي صلى الله عليه وسلم كان يقول : إِنَّ دَعْوَةَ الْـمَرْءِ الْـمُسْلِمِ مُسْتَجَابَةٌ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ ، عِنْدَ رَأسِهِ مَلَكٌ مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيْهِ بِخَيْرٍ قَالَ آمِيْن ، وَلَكَ مِثْلُ ذٰلِكَ

Hadhrat Abud Darda(R.A.) narrates that Rasulullah sallallahu alayhi wasallam use to say 'The Dua'a of a muslim brother for his Muslim brother in his absence is accepted. By his head side an angel is appointed (from Allah Ta'alas side). When he makes Dua'a the angel says Aameen and says 'And for you is also the like of that' (i.e. may you also get that which you

asked for your brother) [Al-adabul Mufrad]

Explanation: From this it is apparent that in making Dua'a for a Muslim brother, a person benefits personally. It is not such that the Dua'a is only accepted for whom Dua'a was made and he only benefits. Rather, this is a great bounty from Allah Ta'alas side that when you make Dua'a in favour of someone then an angel who is appointed from Allah Ta'alas side makes Dua'a in your favour. This is a great favour of Allah Ta'ala on us and on people.

10

وأخرج البخاري في الأدب من طريق الصنابحي أنه سمع أبا بكر الصديق رضي الله تعالٰى عنه قال :

دَعْوَةَ الْأَخِ فِيْ اللهِ تُسْتَجَابُ

Hadhrat Abu Bakr Siddique (R.A.) mentions 'Definitely a deeni brothers Dua'a (in favour of his deeni brother) is accepted' [Aladabul Mufrad]

11

وأخرج البزار عن عمران بن حصين رضي الله تعالٰى عنه قال : قال رسول الله صلى الله تعالٰى عليه وسلم :

دُعَاءُ الْأَخِ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ لَا يُرَدُّ

Hadhrat Imraan Ibn Husian (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The Dua'a of a Muslim brother made for his Muslim brother in his absence is not rejected' [Musnad Bazzaar].

Five accepted Dua'as

12

وأخرج البيهقي في الشعب عن ابن عباس رضي الله تعالٰى عنهما أنّ النبي صلى الله عليه وسلم قال : خَمْسُ دَعَوَاتٍ مُسْتَجَابٌ لَـهُنَّ: دَعْوَةُ الْـمَظْلُوْمِ حَتَّى يَنْتَصِرَ ، وَدَعْوَةُ الْحَاجِّ حَتَّى يُصْدِرَ ، وَدَعْوَةِ الْغَازِيْ حَتَّى يَقْفِلَ وَدَعْوَةُ الْـمَرِيْضِ حَتَّى يَبْرَأَ ، وَدَعْوَةُ الْأَخِ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ ، وَأَسْرَعُ هٰذِهِ الدَّعَوَاتِ إِجَابَةً دَعْوَةُ الأَخِ لِأَخِيْهِ بِظَهْرِ الْغَيْبِ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Five Dua'as are (definitely) accepted. The curse of an oppressed person as long as he does not take revenge. The Dua'a of a person who goes for haj as long as he does not return home. The Dua'a of a person who makes jihad in the path of Allah as long as he does not

return home. The Dua'a of a sick person as long as he does not get better. and the Dua'a of a Muslim brother for his Muslim brother in his absence. Then Rasulullah sallallahu alayhi wasallam said 'From amongst these Dua'as the Dua'a quickest in acceptance is the Dua'a of a Muslim brother made for his Muslim brother in his absence. [Baihaqy]

Saying Aameen on the Dua'a made after donning the Ihraam

13

وأخرج الديلمي عن عبد الله بن عباس رضي الله تعالٰى عنهما قال: قال رسول الله صلى الله تعالٰى عليه وسلم : إِذَا أَحْرَمَ أَحَدُكُمْ فَلْيُؤَمِّنْ عَلٰى دُعَائِهِ ،ِإذَا قَالَ: اللَّهُمَّ اغْفِرْ لِيْ فَلْيَقُلْ آمين ، وَلَا يَلْعَنْ بَهِيْمَةً وَلَا إِنْسَاناً فَإِنَّ دُعَاءَهُ مُسْتَجَابٌ ، وَمَنْ عَمَّ بِدُعَائِهِ الْمُؤمِنِيْنَ وَالْمُؤمِنَاتِ، اسْتُجِيْبَ لَهُ

Hadhrat Abdullah Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When any one of you dons the Ihraam (of haj or umrah) and makes Dua'a then he should terminate his Dua'a with Aameen. When he makes Dua'a 'O Allah forgive me'

then he should say Aameen. And none of you should curse any human being or animal, because his Dua'a is accepted. And the person who includes in his Dua'a the believing men and women, on a general note, his Dua'a is (definitely) accepted. [Dailimy]

Explanation: A person should say Aameen after every Dua'a. In this Hadeeth special importance is giving to say Aameen after that Dua'a which is made after donning the Ihraam of haj and umrah. At this time a group is present and those donning Ihraam are reciting Talbiyah loudly. At this instance it is possible that the person making Dua'a forgets to say Aameen. That is why special importance is given to say Aameen after this Dua'a. Those performing haj and umrah are the Wafd (special guests) of Allah Ta'ala. (The meaning of this comes in a Hadeeth ahead). That is why those performing haj and umrah should occupy themselves in Talbiyah, make Dua'a and also say Aameen after making Dua'a. To make Dua'a after saying the Talbiyah is also mentioned in a Hadeeth.

Hadhrat Khuzaimah Bin Thaabit (R.A.) reports that :

انَّهُ اِذَا فَرَغَ مِنْ تَلْبِيَتِهِ سَاَلَ اللهَ رِضْوَانَهُ
وَالْـجَنَّـةَ وَاسْتَعْفَاهُ بِرَحْمَتِهِ مِنَ النَّارِ

after saying the Talbiyah, Rasulullah sallallahu alayhi wasallam use to ask Allah Ta'ala for his pleasure, and for Jannat and while asking Allah Ta'ala for his mercy

he use to also ask Allah Ta'ala to protect him from the fire. [Shafeiy narrates it as it is mentioned in Mishkaatul Masabeeh pg.223]

In the above mentioned Hadeeth it is prohibited to curse i.e. to make an evil Dua'a against any human being or animal. From this it is understood that a person should always make good Dua'as. He should never utter any evil Dua'a. What will happen if the evil Dua'a is accepted by Allah Ta'ala and the evil occurs? It happens many times that an evil Dua'a is uttered at a time of acceptance and the evil Dua'a is accepted. When the evil occurs the people who made this evil Dua'a are the very ones who wonder around crying and saying we have been destroyed.

It appears in another Hadeeth that Rasulullah sallallahu alayhi wasallam said 'Do not make Dua'a against yourselves, your children and your wealth. It should not happen that you ask Allah Ta'ala at a time of acceptance and he accepts your evil Dua'a' [Mishkaatul Masabeeh pg.194 from Muslim narrated by Jaabir (R.A.)

Allah Ta'ala can give benefit and harm. Allah Ta'ala can give death and life. When a person asks such a Mighty Being why should he ask for evil, harm or wickedness? It is necessary to always ask from him good.

It has been mentioned in the last sentence of the above Hadeeth that to make Dua'a for all believing men and women, on a general note, is

a means of acceptance of Dua'a. That is why together with asking for personal needs a person should always make good Dua'as for all the muslims.

The Dua'a of a person performing Haj or Umrah

14

وأخرج ابن ماجه عن أبي هريرة رضي الله تعالٰى عنه أن رسول الله صلى الله تعالٰى عليه وسلم قال: اَلْحُجَّاجُ وَالْعُمَّارُ وَفْدُ اللهِ إِنْ دَعَوْهُ أَجَابَهُمْ وَإِنْ اسْتَغْفَرُوْهُ غَفَرَ لَهُمْ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Those who perform haj and umrah are special guests in the court of Allah Ta'ala. If they make Dua'a to him he accepts and if they seek forgiveness from him he forgives them' [Ibne Majah]

Explanation: In the sight of Allah that person who leaves his house for haj or umrah is very virtuous. Allah Ta'ala has promised acceptance of his Dua'a during this blessed journey. Thus, a person should value this and with special importance make Dua'a for himself and all Muslims during his journey for haj and umrah. It appears in a Hadeeth that Rasulullah sallallahu alayhi wasallam made

this Dua’a ‘O Allah forgive those who perform haj and those for whom they seek forgiveness, forgive them’ [Mustadrak Haakim]

Hadhrat Abu Musa Ashari (R.A.) also narrates that Rasulullah sallallahu alayhi wasallam said ‘The intersession of a person who performs haj is accepted in favour of 400 households or Rasulullah sallallahu alayhi wasallam said ‘His intersession is accepted in favour of 400 people of his household’

Special guests in the court of Allah

15

وأخرج أيضاً عن ابي هريرة رضي الله تعالٰى عنه عن النبي صلى الله تعالٰى عليه وسلم قال: اَلْغَازِيْ فِيْ سَبِيْلِ اللهِ وَالْحَاجُّ وَالْمُعْتَمِرُ وَفْدُ اللهِ ، دَعَاهُمْ فَأَجَابُوْهُ ، وَسَأَلُوْهُ فَأَعْطَاهُمْ ، وأخرج البزار من حديث جابر رضي الله تعالٰى عنه مثله

Hadhrat Ibn Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said ‘A person who wages jihad in the path of Allah, a person who performs haj and a person who performs umrah are the special guests in the court of Allah. Allah called them and

> they responded (i.e. they came for haj, jihad and umrah).They asked from Allah and Allah granted them. [Ibne Majah]

Similar to this is narrated in Musnad Bazzar from Hadhrat Jaabir (R.A.).

Explanation: Acceptance of Dua'a of those who perform haj and umrah has already been mentioned in the previous Hadeeth. In this Hadeeth the Dua'a of a person who makes jihad is also mentioned. That person who leaves his home for the sake of jihad in the path of Allah, regarding his many virtues one of it is that his Dua'as are accepted in the court of Allah Ta'ala. Since this person came out in the path of Allah to sacrifice his life and wealth, through his sincerity and truthful intentions he is of such worth that his requests are not rejected. When a mujaahid makes Dua'a then Allah Ta'ala definitely accepts his Dua'as.

With regards to jihad it is necessary to point out that to be martyred in the path of Allah is a very great fortune for the human. Like how there are countless reward for martyrdom, Allah Ta'ala has kept the same reward which a person receives for martyrdom on hoping and making Dua'a for martyrdom. Hence, Hadhrat Sahl Bin Hunaif (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'That person who asks Allah Ta'ala for martyrdom with sincerity, Allah Ta'ala will convey him to the stages of the martyrs even though he passes away on his bed'. [Saheeh Muslim]

A special promise for the acceptance (of Dua) of a fasting person, an oppressed person and a traveller's Dua'a

16

وأخرج البزار عن أبي هريرة رضي الله تعالٰى عنه عن النبي صلى الله تعالٰى عليه وسلم قال: ثَلَاثٌ حَقٌ عَلَى اللهِ أَنْ لَا يَرُدُّ لَهُمْ دَعْوَةً : الصَّائِمُ حَتَّى يُفْطِرَ وَالْمَظْلُومُ حَتَّى يَنْتَصِرَ ، والْمَسَافِرُ حَتَّى يَرْجِعَ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Allah Ta'ala has given a special assurance for the acceptance of three people's Dua'a. A fasting person until he breaks his fast. An oppressed person until he does not take revenge, and aA traveller until he does not return. [Musnad Bazzaar].

Explanation: In this Hadeeth agreat virtue has been mentioned of a fasting person, oppressed person and traveller that as long as they remain in that condition their Dua'as are accepted. Fast begins from dawn till Maghrib azaan. What a great virtue this is for a fasting person that during this long period (i.e. from dawn till breaking fast)

he has been assured acceptance of Dua'a. That is why a fasting person while benefiting from this opportunity, should with great importance make Dua'a in this blessed time. In the similar manner an oppressed persons Dua'as are accepted as long as he does not take revenge. It comes in another Hadeeth 'Beware of the curse of an oppressed person because there is no barrier between him and Allah (i.e. it is definitely accepted). [Bukhary, Muslim]

A traveller also has this virtue, that as long as he is far from his family his Dua'as are accepted. That is why a traveller should give great importance to making Dua'a. He should make Dua'a for himself for the goodness of this world and the hereafter and keep on making Dua'a for his family and all Muslims.

Acceptance of Dua'a at the time of breaking fast

17

وأخرج النسائي عن ابن عمر أن النبي صلى الله عليه وسلم قال: لِلصَّائِمِ عِنْدَ أفْطَارِهِ دَعْوَةٌ مُسْتَجَابَةٌ

Hadhrat Abdullah Ibn Amar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'A fasting person's Dua'a is accepted at the time of breaking fast' [Sunan Nasaee]

To request Dua'as from a sick person

18

وأخرج ابن ماجه عن ابن عمر رضي الله تعالٰى
عنهما قال: قال رسول الله صلى الله عليه وسلم: إِذَا
دَخَلْتَ عَلٰى مَرِيْضٍ فَمُرْهُ يَدْعُوْ لَكَ فَإِنَّ دُعَاءَهُ
كَدُعَاءِ الْـمَلَائِكَةِ

Hadhrat Ibn Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When you go to a sick person then request him to make Dua'a for you because his Dua'a is like the Dua'a of the Angels' [Ibne Majah]

Explanation: A sick person cannot do anything in his difficulty. Nevertheless, he can busy himself with the Zikr of Allah and make a lot of Dua'a for himself, his relatives and his friends. The sickness of a believer is a blessing, but he should realize his standing and recognise a blessing to be a blessing.

The Dua'a of a person afflicted with a difficulty

19

وأخرج سعيد بن منصور في سننه عن أبي الدرداء

رضي الله تعالٰى عنه : اِغْتَنِمْ دَعْوَةَ الْـمُؤمِنِ الْـمُبْتَلَى

Hadhrat Abud Darda (R.A.) narrates 'Value the Dua'a of a difficulty stricken believer' [Sunan Saeed Bin Mansoor]

20

وأخرج الديلمي عن سلمان رضي الله تعالٰى عنه مرفوعاً : أَنَّ الْـمُبْتَلَى تُسْتَجَابُ دَعْوَتُهُ

Hadhrat Salmaan (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The person who is afflicted (with any difficulty), his Dua'a is accepted' [Dailimy]

Explanation: When a person becomes helpless and constrained his gaze directly reaches Allah Ta'ala. His hope terminates from every direction and sincerely he beseeches in the court of Allah Ta'ala that may my difficulty, unrest and anxiety be removed. In this situation he is turning to Allah Ta'ala inwardly and outwardly, and has conviction that besides Allah Ta'ala there is no one who can remove his uneasiness and apparent and hidden difficulties. This is the reason why his Dua'a is definitely accepted. In such a situation he should never be oblivious of Dua'a. Sincerely he should beseech

Allah Ta'ala for mercy.

The Dua'a of a sick person

21

وأخرج الطبراني في الأوسط عن أنس رضي الله تعالٰى عنه قال : قال رسول الله صلى الله تعالٰى عليه وسلم : دَعْوَةُ الْـمَرِيْضِ مُسْتَجَابَةٌ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The Dua'a of a sick person is accepted' [Tabraani]

Explanation: It is understood that sick person is also from amongst those whose Dua'as are accepted. A person should always ask Allah Ta'ala for good health, but if he gets sick he should endure it with patience and gratitude. When a believing servant gets sick then firstly, because of sickness his sins are forgiven and his stages are elevated. Secondly, the reward of that ibaadat which he use to do while healthy is still written for him. Thirdly, the status of his Dua'a greatly increases and his Dua'a is definitely accepted.

How Dua'as are accepted at the time of distress

22

وأخرج الترمذي والحاكم عن أبي هريرة رضي الله تعالٰى عنه قال: قال رسول الله صلى الله تعالٰى عليه وسلم : مَنْ سرَّهُ أَنْ يُسْتَجَابَ لَهُ عِنْدَ الْكَرْبِ وَ الشَّدَائِدِ فَلْيُكْثِرِ الدُّعَاءَ فِيْ الرَّخَآءِ

> Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'That person who wishes that his Dua'as be accepted in unease and difficulty should abundantly make Dua'a in prosperity and ease' [Tirmizi, Mustadrak Haakim]

Explanation: From this we come to know that a person should always make Dua'a in ease and comfort, prosperity and material comfort and during good health and wellbeing. A person who does this is favoured from Allah Ta'ala with this bounty that if he is afflicted with any worry, facing any difficulty or caught up in any sickness and makes Dua'a, then Allah Ta'ala will definitely accept his Dua'as.

In this there is a warning for those who because of ease and comfort, prosperity and wealth or some high post are unmindful of the remembrance of Allah Ta'ala and inattentive to Dua'a, and when

some difficulty afflicts them they start making Dua'a. Then when their Dua'a is not accepted they become despondent and say our Dua'a is not accepted.

If they had to make Dua'a when they where intoxicated with happiness and proud of wealth and power, it would have being a means of their Dua'a being accepted today.

To forget Allah because of negligence is a means of deprivation of acceptance of Dua'a in the time of difficulty and need. May Allah Ta'ala give us the ability to make Dua'a in every condition and at all times.

To help a poverty-stricken person

23

وأخرج أحمد عن ابن عمر رضي الله تعالٰى عنهما قال: قال رسول الله صلى الله تعالٰى عليه وسلم : من أَرَادَ أَنْ تُسْتَجَابَ دَعْوَتُهُ وَ أنْ تُكْشَفَ كُرْبَتَهُ فَلْيُفَرِّجْ عَنْ مُعْسِرٍ

Hadhrat Ibn Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'That person who wishes that his Dua'a be accepted and his uneasiness be removed should help a poverty-stricken person'

[Musnad Ahmed]

Explanation: We come to know that to help a poverty-stricken Muslim brother and remove his difficulty is a means to get Dua'as accepted and to get unease and difficulty removed. This is such an action for which a lot of reward has been promised in the Ahaadeeth

Hadhrat Abdullah Ibn Amar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'That person who is in fulfilling the need of his Muslim brother, Allah Ta'ala fulfils his needs. And that person who removes a difficulty from any Muslim brother, in lieu of that Allah Ta'ala will remove from him a difficulty from the difficulties of the day of Qiyaamah'. Those people who benefit others are very virtuous in the sight of Allah Ta'ala. It comes in a Hadeeth 'The best of people is he who is most beneficial to people'. A person should always be looking for an opportunity to serve people, whether small or big. A person's reward increases tremendously by serving people. Likewise, if any person is being oppressed, it is the obligatory duty of every Muslim to make a possible attempt to remove the oppression. Rasulullah sallallahu alayhi wasallam said 'A Muslim is a brother of another Muslim. He does not leave him helpless; he does not lie to him, he does not breech the promise made to him and he does not oppress him'. [Tirmizi Chapter Albir Was Silah]

The Dua'a of a poor person in disfavour of someone

24

وأخرج الديلمي عن أبي هريرة رضي الله تعالٰى عنه مرفوعاً : اِتَّقُوْا دَعْوَةَ الْـمُعْسِرِ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Beware of the curse of a poor person' [Dailimy]

Explanation: A person shouldn't cause any difficulty or harm to someone afflicted with poverty or distress.

The Dua'a of a poverty-stricken person in disfavour of one who causes him harm is definitely accepted in the court of Allah Ta'ala.

The Dua'a of the pious

25

وأخرج الطبراني في الأوسط بسند لا بأس به عن أنس رضي الله تعالٰى عنه عن النبي صلى الله عليه وسلم قال: إِنَّ اللهَ يَسْتَحْيِى مِن ذِيْ الشَّيْبَةِ الْـمُسْلِمِ إِذَا كَانَ مُسَدَّداً لُزُوْماً لِلسُنَّةِ أنْ يَسْأَلَ فَلَا يُعْطِيْهِ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Allah Ta'ala feels shy

when an old person who is on the straight path and very firm in acting on the Sunnah makes Dua'a and he does not accept' [Tabraani]

Explanation: A person should always request Dua'as from the Ulamaa, pious and Allah fearing people because their Dua'as are more likely to be accepted.

To make Dua'a for someone who does good to you

26

وأخرج الديلمي عن ابن عمرر رضي الله تعالٰى عنهما مرفوعاً : دُعَاءُ الْـمُحْسِنِ إِلَيْهِ لِلْمُحْسِنِ لَا يُرَدُّ

Hadhrat Ibn Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The Dua'a of a person upon whom a favour is done for the one who done the favour is not rejected' [Dailimy]

Explanation: To repay someone who does you good, what can be better than to make Dua'a for him? Adding to this is that such a Dua'a is promised acceptance. That is why if someone does you good, Dua'a should be made for him. For example one could say 'May Allah give you the best reward' or 'May Allah favour you'

It comes in a Hadeeth that Rasulullah sallallahu alayhi wasallam said

مَنْ أَتَى إِلَيْكُمْ مَعْرُوْفًا فَكَافِئُوْهُ فَإِنْ لَمْ تجِدُوْا ،
فَا دْعُوْا لَهُ حَتَّى يُعْلَمُ أَنْ قَدْ كَافَأْتُمُوْهُ

> And whoever does good to you then repay him. If you do not find anything to repay him, then make so much Dua'a for him that you know that you have repaid him' [Al-adabul Mufrad pg.216]

I.e. if you do not find anything to repay him, then make so much Dua'a for him that your heart testifies that by the means of your Dua'a you have repaid him. If you do not have anything to give him then plea to Allah Ta'ala alone to bestow him from his side. From this we come to know that if a person gives or favours someone with something, it is not the state of a believer that he remains seated silently. A believer should be grateful to the one who does good to him. Now, those who treat their well wishers unfavourably should ponder, that regarding their demands of Imaan on which level they are?

The Dua'a of a bearer of the Quraan

27

وأخرج البيهقي في الشعب عن أبي أمامة رضي الله

تعالٰی عنه قال: قال رسول الله صلی الله تعالٰی علیه وسلم: إِنَّ لِـحَامِلِ الْقُرْآنِ دَعْوَةٌ مُسْتَجَابَةٌ يَدْعُوْ بِهَا فَيُسْتَجَابَ لَهُ

Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The Dua'a of a bearer of the Quraan is accepted. When he makes Dua'a it is accepted' [Baihaqy]

Explanation: Apparently, by bearer of the Quraan, one who has memorised the Quraan is meant. That person who is always attached with the Quraan and his engagement is reading and teaching the Quraan may also be intended. And Allah Ta'ala knows best.

There are many virtues mentioned in other Ahaadeeth regarding memorizing the Quraan. One virtue is mentioned in this Hadeeth that through the blessings of the Quraan the Dua'a of a person who has memorized the Quraan is graced with acceptance.

It is mentioned in another Hadeeth that Rasulullah sallallahu alayhi wasallam said 'That person who has read the Quraan, learnt it properly, reserved it's lawful to be lawful and it's unlawful to be unlawful Allah Ta'ala will enter him into Jannat and accept his intercession in favour of ten such people of his household on whom going in the fire is incumbent' [Tirmizi narrated by Hadhrat Ali (R.A.)]

Likewise, it is mentioned in another Hadeeth that Rasulullah sallallahu alayhi wasallam said 'That person who has read the Quraan and acted upon it, on the day of Qiyaamah his parents will be made to wear such a crown the light of which will be better than the light of the sun if that sun is in the houses of the world' saying this Rasulullah sallallahu alayhi wasallam said (i.e. If this is the respect and honour of the parents) 'What do you think regarding the one who has done this action?'(i.e. he has read the Quraan and acted upon it) [Abu Dawood]

Without doubt he will be favoured much more.

The virtue of making Dua'a collectively

28

وأخرج الحاكم عن حبيب بن مسلمة الفهري رضي الله تعالٰى عنه : سمعت رسول الله صلى الله تعالٰى عليه وسلم يقول : لَا يَجْتَمِعُ مَلَأٌ فَيَدْعُوْ بَعْضُهُمْ وَ يُؤَمِّنُ بَعْضُهُمْ إِلَّا أَجَابَهُمُ اللهُ

Hadhrat Habeeb Bin Maslamah Alfihry (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Whenever some people gather, some of them make Dua'a and some say Aameen then Allah Ta'ala definitely accepts their Dua'a' [Mustadrak Haakim]

29

وأخرج أبو نعيم في الحلية عن أنس رضي الله تعالٰى عنه قال: قال رسول الله صلى الله تعالٰى عليه وسلم : مَا اجْتَمَعَ ثَلَاثَةٌ قَطُّ بِدَعْوَةٍ إِلَّا كَانَ حَقًّا عَلَى اللهِ أن لَا يُرَدَّ أَيْدِيَهُمْ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Whenever three people gather to make Dua'a, Allah Ta'ala has taken it upon himself that he will not turn them away empty handed' [Hilyatul Auliya]

Explanation: The virtue of making Dua'a collectively has been mentioned in these two Ahadeeth. When three or more believing servants gather at any place making Dua'a and Aameen is said on those Dua'as then Allah Ta'ala definitely accepts their Dua'as. From this we come to know that what a great action it is to make Dua'a collectively. We also come to know how important it is to say Aameen on completing Dua'a.

Hadhrat Abu Zuhair (R.A.) mentions 'On one occasion we where out at night with Rasulullah sallallahu alayhi wasallam. We passed by a person who was eagerly asking from Allah Ta'ala. Rasulullah sallallahu alayhi wasallam stood by listening to his Dua'a. Then Rasulullah sallallahu alayhi wasallam said 'If this person puts a seal

then Jannat will become incumbent for him'. From amongst those present one asked: If he puts the seal of what? Rasulullah sallallahu alayhi wasallam replied 'The seal of Aameen, hence, if he puts the seal of Aameen at the completion of Dua'a then Jannat will be incumbent for him'. The person who asked Rasulullah sallallahu alayhi wasallam went to the person making Dua'a and told him 'O person! Put the seal of Aameen and listen to glad tidings (of Jannat)' [Jamul Fawaaid]

On completion of Dua'a the person making Dua'a should say Aameen and those listening should also say Aameen. Surah Faatihah, which ends with Dua'a is read in every rakaat of Namaaz. We are also taught to say Aameen on its completion.

What is the meaning of Aameen? The respected Ulama have narrated many sayings; the crux of it all is that Aameen is emphasis of the Dua'a asked i.e. Dua'a is being repeated concisely in other words. If one person is making Dua'a it is Mustahab for those present to say Aameen. By them saying Aameen they are included in the Dua'a. In such an instance the person making Dua'a should use words of plural form so that everyone is included in the Dua'a.

Until here the translation of the first chapter of this booklet is complete wherein Ahadeeth regarding those people whose Dua'a is specially promised acceptance have been mentioned.

This humble servant thought it appropriate that at the end of this

chapter those etiquettes of Dua'a be mentioned which Allamah Jazri has gathered in his kitaab, Alhisnul Haseen. These etiquettes are mentioned in different Ahadeeth. Allamah Jazri has given the reference of all.

Etiquettes of Dua'a in one glance

1. To. be clean and pure
2. To be with Wudhu
3. Firstly to mention the praises of Allah Ta'ala and give the intermediary of the beloved names and lofty qualities of Allah Ta'ala
4. Then to read Durood Shareef
5. To face the Qiblah
6. To turn to Allah Ta'ala with a sincere heart and have full conviction that Allah Ta'ala alone can accept my Dua'a
7. To do a good action before Dua'a or to read two or four rakaats Namaaz then make Dua'a
8. To sit like how a person sits in the sitting posture of Namaaz
9. To lift both hands and make Dua'a (both hands should be open)
10. To make Dua'a with utmost respect and humility (respect should be shown from the entire body and the entire body should become entirely Dua'a and beseeching)
11. To express ones humility and helplessness while making Dua'a

12. While making Dua'a a person should express meekness in state and word (i.e. with body soul and tongue) and he should lower his voice
13. Not to lift the gaze towards the sky
14. To refrain from poetical and musical styles
15. To make Dua'a through the mediation of the Noble Prophets, holy saints, pious and ones good deeds
16. To confess ones sins
17. A person should make Dua'a with great keenness, hope, firmness and this conviction that my Dua'a will definitely be accepted
18. To lay forward the heart and ask from its depth
19. To ask repeatedly, this should at least be three times
20. A person should ask Allah Ta'ala beseeching him i.e. imploring, eagerly and pleading
21. Not to ask for something impossible
22. When making Dua'a for someone one should make Dua'a for himself first then for that person
23. The Dua'a should be comprehensive i.e. a person should opt for such a Dua'a wherein the words are less but the generality meaning of the words are more i.e. by a few words many needs of this world and the hereafter are asked for
24. A person should ask using those Dua'as which appear in the Quraan and Hadeeth. Its words are comprehensive and blessed

25. A person should ask for every need from Allah Ta'ala. If he needs salt he should ask from Allah Ta'ala and if his shoelace breaks he should also ask from Allah Ta'ala.
26. If he is an Imaam he should not only ask for himself rather he should include the congregation in his Dua'a (instead of the singular form he should use the plural form)
27. Before completing Dua'a he should again mention the praises of Allah Ta'ala
28. And he should send Durood on Rasulullah sallallahu alayhi wasallam
29. And on completion he should say Aameen
30. And right at the end he should pass his hands over his face

May Allah Ta'ala grant us all the ability, while being mindful of these etiquettes, to fulfil the right of Dua'a in the correct manner. Aameen

The end of the first chapter, and all praises are due to Allah Ta'ala

Chapter Two

Times of acceptance:

Acceptance of Dua'a at the time of Azaan and Jihaad

30

عن سهل بن سعد رضي الله تعالٰی عنه قال:
سَاعَتَانِ تُفْتَحُ لَـهُمَا أَبْوَابُ السَّمَاءِ وَقَلَّ دَاعٍ تُرَّدُ دَعْوَتُهُ: حِيْنَ يَـحْضُرُ النِدَآءُ ، وَالصَّفُّ فِيْ سَبِيْلِ اللهِ ، أخرجه البخاري في الأدب.

Hadhrat Sahl Bin Sa'ad (R.A.) says 'Two times are such wherein the doors of the skies are opened and if anyone makes Dua'a it is very unlikely that the Dua'a will be rejected. At the time of Azaan and when rows are made in the path of Allah (i.e. when the believers make their rows to fight against the enemies) [Al-adabul Mufrad]

31

وأخرج الحاكم في المستدرك عنه أن رسول الله

صلى الله عليه وسلم قال: ثِنْتَانِ لَا تُرَدَّانِ : الدُّعَآءُ عِنْدَ النِّدَآءِ ، وَحِيْنَ الْبَأسِ حَتّيٰ يَلْحِمَ بَعْضَهُمْ بَعْضًا

Hadhrat Sahl Bin Sa'ad (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Two Dua'as are such that they are not rejected (i.e. it is definitely accepted). Dua'a at the time of Azaan and at the time of Jihaad when (the believers and disbelievers) are killing each other' [Mustadrak Haakim]

Explanation: Two special times of acceptance of Dua'a are mentioned in these two Ahadeeth. Firstly, to make Dua'a at the beginning of Azaan and during Azaan, both instances are included. That is why great importance should be given to make Dua'a during these times. In another narration acceptance of Dua'a has been promised at the completion of Azaan. Hadhrat Abdullah Ibn Amar (R.A.) narrates that a person said 'O Rasul of Allah, definitely those who gives Azaan have exceeded us in virtue (how can we get this virtue?) Rasulullah sallallahu alayhi wasallam replied 'Say as the person giving Azaan says. Then when Azaan is finish, ask from Allah Ta'ala. Whatever you ask for will be given' [Narrated by Abu Dawood]

The second special time of acceptance of Dua'a is mentioned that when there is war between Muslims and disbelievers and both are

killing each other then this is also a time of acceptance of Dua'a. To turn to Allah Ta'ala during war or before war when the rows are made and a person is ready, is a proof of respect and importance of Dua'a in the heart, a sign of special connection with Allah Ta'ala and definitely at this time, specifically Dua'a, will come out from a sincere heart.

Acceptance of Dua'a between Azaaan and Iqamat

32

وأخرج أبو داود والترمذي والحاكم عن أنس رضي الله تعالٰى عنه أن رسول الله صلى الله تعالٰى عليه وسلم قال : الدُّعَاءُ مُسْتَجَابٌ مَا بَيْنَ النِّدَآءِ وَالْإِقَامَةِ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Between Azaan and Iqamat, Dua'as are accepted' [Abu Dawood, Tirmizi, Mustadrak Haakim]

Explanation: Scholars of Hadeeth have mentioned two meanings of this. Firstly, during Azaan and Iqamat Dua'as are definitely accepted. Secondly, during the interval from completion of Azaan till completion of Iqamat Dua'as are definitely accepted [Bathlul

Majhood]

Allah Ta'ala, the creator of the universe through his mercy and grace accepts the Dua'a of his servants at every time and prosperously fills the shawl of hope of the person who makes Dua'a with pearls of his grace and bounty. But, the Muslims are being made aware by this saying that the time between Azaan and Iqamat is so blessed and auspicious that the servant who asks for his need from Allah Ta'ala during this time, his objective is definitely fulfilled and the one who asks, his Dua'a is definitely accepted. That is why Muslims should certainly keep on making Dua'a during this time for the success and blessing of their deeni and worldly affairs. Nowadays, because of our negligence we do not recognize the importance of this blessed time and we do not value it. When it is time for Iqamat then only the thought crosses to go to the masjid. To make Dua'a between Azaan and Iqamat is something farfetched. We are not vigilant to get the first Takbeer of Namaaz. May Allah Ta'ala grant all of us the ability to derive benefit from these blessed times.

To ask for one's own needs after Azaan

33

وأخرج الحاكم عن أبي أمامة رضي الله تعالٰی
عنه أن رسول الله صلى الله عليه وسلم قال: إِذَا
نَادَى الْمُنَادِيْ فُتِحَتْ اَبْوَابُ السَّمَاءِ وَاسْتُجِيْبَ

الدُّعَآءُ ، فَمَنْ نَزَلَ بِهِ كَرْبٌ أَوْ شِدَّةٌ فَلْيَتَحَيَّنِ
الْـمُنَادِيَ فَيُجِيْبُـهُ ثُمَّ يَقُوْلُ ، اللّٰهُمَّ رَبَّ هٰذِهِ
الدَّعْوَةِ الصَّادِقَةِ الْـمُسْتَجَابَةِ الْـمُسْتَجَابِ لَـهَا
دَعَوَةِ الْـحَقِّ وَكَلِمَةِ التَّقْوَى ، أَحْيِنَا عَلَيْهَا وَأَمِتْنَا
عَلَيْهَا وَابْعَثْنَا عَلَيْهَا، اِجْعَلْنَا مِنْ خِيَارِ أَهْلِهَا
أَحْيَاءً وَأَمْوَاتاً ، ثُمَّ يَسْأَلُ اللهَ حَاجَتَهُ

Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When the person giving Azaan calls out the Azaan the doors of the sky are opened and Dua'as are accepted. Thus, the person who is afflicted with a calamity or misery should be attentive to the time when the Muazzin is giving Azaan and keep replying to the Azaan, and then he should read this Dua'a 'O Allah, The Rabb of this true call which is accepted, which is the call of truth and word of piety, keep us alive on it, give us death on it, resurrect us on it and make us from its best bearers while alive and after death also' then he should ask from Allah Ta'ala his needs' [Mustadrak Haakim]

Explanation: It is mentioned in this Hadeeth that by answering the Azaan and reciting the above mentioned Dua'a after Azaan, calamity and misery is removed and this is a special time for acceptance of Dua'a. The etiquette of Azaan is this that as far as possible while the Azaan is being given a person should remain silent and Rasulullah

sallallahu alayhi wasallam stressed that every word of Azaan should be answered i.e. whatever words the Muazzin says the person listening should also say. But, when the Muazzin says 'Come to Salaah; Come to success', a person should answer these words with

لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا بِاللہ

'There is no might and power except with the help of Allah'.

It is mentioned in a Hadeeth that Rasulullah sallallahu alayhi wasallam said 'When you hear the Azaan then say the same words the Muazzin is saying, then send Durood upon me because the one who sends one Durood upon me Allah Ta'ala sends ten mercies on him, then make Dua'a to Allah Ta'ala that he grants me "Waseelah" because it is such a stage of Jannat which only one of the servants of Allah will get and I have hope that I will be that servant, thus, the person who makes Dua'a of "Waseelah" for me, my intersession will become incumbent for him' [Saheeh Muslim narrated by Hadhrat Abdullah Ibn Amar (R.A.)

The Dua'a which Rasulullah sallallahu alayhi wasallam instructed to read after Azaan is well-known and familiar. In it "Waseelah" is also asked for Rasulullah sallallahu alayhi wasallam. Hadhrat Jaabir (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The one who reads this Dua'a when listening to the Azaan :

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ آتِ

مُـحَمَّداً الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَحْمُوْداً
الَّذِىْ وَعَدْتَهُ إِنَّكَ لَا تُخْلِفُ الْـمِيْعَادِ

"O Allah, The Rabb of this complete call and forthcoming prayer, grant Muhammed sallallahu alayhi wasallam "Al-Waseelah" and virtue, and raise him to the stage of "Mahmood" which You promised him, verily You do not go against Your promise" (then definitely my intersession will be for him). [Saheeh Bukhary]

Besides this it is also proven in the Hadeeth to say these words after Azaan:

اَشْهَدُ اَنْ لَا اِلٰه الَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ اَنَّ
مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ رَضِيْتُ بِاللهِ رَبًّا و بِمُحَمَّدٍ
رَسُوْلاً وَ بِالْاِسْلَامِ دِيْنًا - صحيح مسلس

"I bear witness that there is none worthy of worship besides Allah alone, He has no partners, and I bear witness that Muhammed sallallahu alayhi wasallam is his servant and Messenger. I am pleased with Allah as the Rabb, with Muhammed sallallahu alayhi wasallam as a Messenger and with Islam as the Religion." [Saheeh Muslim]

To reply to the Azaan and read the above- mentioned Dua'as after Azaan doesn't take any time nor any effort is needed. It is just a matter of paying attention to it and making it a habit.

If a person is habitual of these Dua'as, then without any time or effort he will reap great reward. Thus, a person should bear in mind these Dua'as at the time of Azaan.

A special time of acceptance at night

34

وأخرج مسلم عن جابر رضي الله تعالٰى عنه قال سمعت النبي صلى الله عليه وسلم يقول: إِنَّ فِيْ اللَّيْلِ لَسَاعَةً لَا يُوَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللہ خَيْرًا مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ إِلَّا أَعْطَاهُ إِيَّاهُ وَذٰلِكَ كُلَّ لَيْلَةٍ

Hadhrat Jaabir (R.A.) narrates that I heard Rasulullah sallallahu alayhi wasallam saying 'Verily at night there is such a moment during which if any Muslim asks from Allah Ta'ala for any goodness of this world or the hereafter, Allah Ta'ala will definitely bestow him with it. And, this moment is found in every night' [Saheeh Muslim]

Explanation: From this it is known that in the entire night there is

definitely one moment wherein if Dua'a is made it is definitely accepted. This moment is not mentioned in the Hadeeth. The wisdom of this is that at any time during the night when the opportunity is found and a believing servant remembers he should keep on making Dua'a lying down and while sitting. He should never be unmindful. Whenever the opportunity is found Dua'a should be made.

Acceptance of Dua'a during the last portion of the night

35

وأخرج الحاكم والترمذي عن ابن عباس رضي الله
تعالٰى عنهما أن رسول الله صلى الله تعالٰى عليه
وسلم قال : فِيْ ثُلُثِ اللَّيْلِ الْآخِرِ: إِنَّهَا سَاعَةٌ
مَشْهُوْدَةٌ وَالدُّعَاءُ فِيْهَا مُسْتَجَابٌ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said regarding the last third of the night 'During this time the Angels are present and in it Dua'as are accepted' [Mustadrak Haakim, Tirmizi]

Explanation: The night is from sunset to dawn. By dividing it into three portions, through estimation, the last third is the special time

for Tahajjud, Dua'a etc. According to the previous narration the time of acceptance starts from the middle of the night, but a better time is the last third of the night.

Acceptance of Dua'a during the middle portion of the night and the deprivation of a person whose earnings are haraam

36

وأخرج الطبراني بسند صحيح عن عثمان بن أبي العاص الثقفي رضي الله تعالٰى عنه عن النبي صلى الله عليه وسلم قال : تُفْتَحُ أَبْوَابُ السَّمَآءِ نِصْفَ اللَّيْلِ ، فَيُنَادِيْ مُنَادٍ : هَلْ مِنْ دَاعٍ فَيُسْتَجَابُ لَهُ ؟ ، هَلْ مِنْ سَائِلٍ فَيُعْطَى؟ ، هَلْ مِنْ مَكْرُوْبٍ فَيُفَرَّجُ عَنْهُ ؟ فَلَا يَبْقَى مُسْلِمٌ فَيَدْعُوْ بِدَعْوَةٍ إِلَّا اسْتَجَابَ اللهُ لَهُ ، إِلَّا زَانِيَةٌ تَسْعَى بِفَرَجِهَا ، أَوْ عَشَّارٌ

Hadhrat Uthmaan Bin Abil Aas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'At the middle of the night the doors of the skies are opened. An announcer announcers: Is there anyone who will make Dua'a and his Dua'a will be accepted? Is there

> anyone who will ask and he will be granted? Is there anyone who is distressed so that his distress be removed? Thus, there remains no such Muslim making Dua'a during this time whose Dua'a is not accepted, except that women who wanders around with her private part (to earn money) or that person who collects tax' [Tabraani]

Explanation: This Hadeeth informs us that a women who earns money through immorality (adultery etc) and a person who collects tax their Dua'a is not worthy of acceptance. This is a very clear proof that as long as a servant's earning is Haraam his Dua'a will not be accepted in the court of Allah Ta'ala even though he makes Dua'a during the blessed times taking into consideration all the etiquettes of Dua'a.

Nowadays many Dua'as are made but they are not accepted. People complain that so much care was made for Dua'a and so many times Dua'a was made but the Dua'a was not accepted. Those that complain should first see their condition and take a stock of their lives: How much Halaal am I eating and how much Haraam am I eating? The clothes I am wearing are they from Halaal income or Haraam income?

If a person's food or clothing is Haraam he should forsake it. In short, he should completely refrain from using any type of Haraam. Just as Dua'as are not accepted because of consuming and utilizing

Haraam wealth likewise such a person is deprived of Jannat. Rasulullah sallallahu alayhi wasallam says 'That flesh which has been nourished by Haraam will not enter Jannat and every flesh which has been nourished by Haraam the fire is more deserving for it' [Narrated by Ahmad] It is necessary upon every Muslim to refrain from Haraam and be concerned of Halaal. If a person's income and means of livelihood is Halaal then Insha Allah there will be no barrier in acceptance of Dua'a.

The most blessed time of acceptance at night

37

وأخرج البزار والطبراني بسند صحيح عن ابن
عمر رضي الله تعالٰى عنهما قال: نَادَى رَجُلٌ
رَسُوْلَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّم : أَيُّ اللَّيْلِ
أَجْوَبُ دَعْوَةً ؟ قَالَ: جَوْفُ اللَّيْلِ الْآخِرِ

Hadhrat Ibn Umar (R.A.) narrates that a person asked Rasulullah sallallahu alayhi wasallam, 'During which portion of the night Dua'a is most likely to be accepted'? Rasulullah sallallahu alayhi wasallam replied 'The middle portion of the last part of the night' [Musnad Bazzar, Tabraani]

Explanation: Those who are habitual in reading Tahajjud Namaaz

fortunately get this time on a daily basis which is a very blessed time. At this time a person gets the opportunity to read namaaz and make Dua'a with great tranquillity. There is no bustle or any type of noises. This is the time to devote oneself to Allah Ta'ala alone. If a person gets the ability to get up for Tahajjud Namaaz then this is very great. If a person does not get up and his eyes open then too he should make some Zikr of Allah Ta'ala at this time, even though he may be lying down. From the context of the previous four Ahadeeth it is deduced that every night from after the middle of the night till true dawn it is a very blessed and a very special time for Namaaz and Dua'a. Whenever the eyes open some Dua'a should certainly be made and Nafl Namaaz should be read. A person will be entitled to very great rewards

Acceptance of Dua'a during Jihaad, rain, Iqaamat of Namaaz and sighting the Ka'aba

38

وأخرج الطبراني بسند ضعيف، عن أبي أمامة رضي الله تعالٰى عنه ، عن رسول الله صلى الله تعالٰى عليه وسلم قال: تُفْتَحُ أَبْوَابُ السَمَاءِ وَ يُسْتَجَابُ الدُّعَاءُ فِيْ أَرْبَعَةِ مَوَاطِنَ : عِنْدَ أَلْتِقَاءِ الصُّفُوْفِ فِيْ سَبِيْلِ اللهِ ، وَ عِنْدَ نُزُوْلِ الْغَيْثِ ،

وَعِنْدَ إِقَامَةِ الصَّلَاةِ ، وَ عِنْدَ رُؤْيَةِ الْكَعْبَةِ

Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'During four occasions the doors of the sky are opened and Dua'as are accepted At the time of Jihaad when the rows of the Muslims and disbelievers clash with each other, when raining, when Iqaamat is given for Namaaz and when the gaze falls on the Ka'aba Shareef. [Tabraani]

Explanation: In this Hadeeth four times of acceptance of Dua'a are mentioned. From amongst them the time of Jihaad has already been mentioned in a few Ahadeeth. Further, it is mentioned that Dua'as are accepted when it rains. Rain itself is a mercy from Allah Ta'ala. When this mercy appears Dua'a should be made then another mercy also appears i.e. Dua'as are accepted in the court of Allah Ta'ala. At this time Muslims should seek from Allah Ta'ala for the good of this world and the hereafter.

Thirdly, the time of Iqaamat for Namaaz is mentioned. When Iqamaat for Namaaz is been given a person should attentively in his heart make Dua'a for the success of this world and the hereafter and for his other needs which will Insha Allah be accepted.

The time when a person's gaze falls on the Ka'aba Shareef has also been mentioned as a time of acceptance in the above Hadeeth. When

a person reaches Makkah Mukarramah and enters the Haram then as soon as he sets his gaze on the Ka'aba Shareef he should make Dua'a. This Dua'a of his will be accepted.

Some Dua'as are proven in the Ahaadeeth Shareef which are to be read on this occasion. Thus, Hadhrat Huzaifah bin Usaid (R.A.) mentions that when Nabi Kareem sallallahu alayhi wasallam looked at the Ka'aba, Nabi Kareem sallallahu alayhi wasallam read this Dua'a "O Allah increase this house of yours in honour, glory and dignity" [Haithamy mentioned in it Majmauz Zawaaid and linked it to Tabraani in Kabeer and Ausat and said 'And in it is A'asim bin Sulaymaan Alkozy and he is Matrook' pg. 238 vl. 3]

Also, Hadhrat Saeed bin Musayyib (R.A.) mentions 'I have heard Hadhrat Umar (R.A.) make such a Dua'a from amongst those who heard it none is alive except me. When Hadhrat Umar (R.A.) used to look at the Ka'aba he used to read this Dua'a "O Allah you alone are Assalaam (peace) and from you alone comes peace. Thus, O our creator, keep us alive with peace"

It is also Mustahab to lift the hands whilst making that Dua'a which is made while looking at the Ka'aba. Hadhrat Makhool (R.A.) narrates 'When Nabi Kareem sallallahu alayhi wasallam used to enter Makkah Mukarramah and his gaze fell on the Ka'aba then Nabi Kareem sallallahu alayhi wasallam lifted up his hands and while saying "Allahu Akbar" made this Dua'a

اَللّٰهُمَّ أَنْتَ السَّلَامُ ، وَمِنْكَ السَّلَامُ ، فَحَيِّنَا رَبَّنَا بِالسَّلَامِ ، اَللّٰهُمَّ زِدْ هٰذا الْبَيْتَ تَشْرِيْفًا وَ تَعْظِيْمًا وَمَهَابَةً ، وَزِدْ مَنْ حَجَّهُ وَاعْتَمَرَهُ تَكْرِيْمًا وَ تَشْرِيْفًا
وَ تَعْظِيْمًا وَ بِرًّا

"O Allah you alone are Assalaam (peace) and from you alone comes peace. Thus, O our Creator, keep us alive with peace. O Allah increase this house in honour, greatness and awe and increase those who make Haj and Umrah of it in honour, dignity, greatness and virtue" [Sunan Alkubra Lilbaihaqy pg.73 vl.5]

The Dua'a made for breaking family ties or sins are not worthy of acceptance

39

وأخرج أبو نعيم في الحلية، عن عائشة رضي الله تعالٰى عنها قالت: قال رسول الله صلى الله تعالٰى عليه وسلم : ثَلاَثُ سَاعَاتٍ لِلْمَرْءِ الْمُسْلِمِ ، مَا دَعَا فِيْهِنَّ إِلَّا اسْتُجِيْبَ لَهُ مَا لَمْ يَسَأَلْ قَطِيْعَةَ رَحِمٍ أَوْ مَأْثَماً : حِيْنَ يُؤَذِّنُ الْمُؤَذِّنُ بِالصَّلَاةِ

حَتَّى يَسْكُتَ ، وَحِيْنَ يَلْتَقِيْ الصَّفَّانِ حَتَّى يَحْكُمَ اللهُ بَيْنَهُمَا ، وَحِيْنَ يَنْزِلُ الْـمَطَرُ حَتَّى يَسْكُنَ

Hadhrat Aaesha (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Three times are such wherein the Dua'a of a believing servant is definitely accepted as long as he does not make Dua'a of breaking family ties or any sin –

When a Muazzin starts given Azaan for Namaaz until the Azaan is completed, when the army of the Believers and nonbelievers clash until Allah Ta'ala decides between them, and at the time of rain until it does not stop.' [Hilyatul Auliya]

Explanation: From here it is known that where the times of the acceptance of Dua'a are mentioned it is not such that every type of Dua'a and every person's Dua'a will be accepted. Rather, only those Dua'as which are according to the Shariat and are asked for good permissible objectives are worthy of acceptance. And, for acceptance of Dua'a the actions of those making Dua'a and the times of acceptance are taking into consideration. That is why Dua'a should always be made with due understanding and reflection. It is best to ask those Dua'as which appear in the Quraan and Hadeeth. All these Dua'as are entirely beneficial and there is no fear of any type of danger in its acceptance. If a person makes Dua'a in his own words and according to his understanding then he should ponder over its

outcome and result. If this Dua'a is accepted then no harmful thing will afflict me? Or, am I not asking this Dua'a for some action which is against Shariat? And, the thing which I am asking for, from the angle of Shariat is it correct or incorrect? All these things should be taken into consideration then Dua'a should be made.

Special importance should be given to Three Times

40

وأخرج سعيد بن منصور عن عطاء قال: ثَلَاثُ خِلَالٍ تُفْتَحُ عِنْدَهُنَّ أَبْوَابُ السَّمَآءِ ، فَتَحَرَّوْا الدُّعَاءَ عِنْدَهُنَّ : عِنْدَ الأَذانِ ، وَ عِنْدَ نُزُوْلِ الْغَيْثِ ، وَعِنْدَ التِقَاءِ الزَّحْفَيْنِ

Hadhrat Ataa (R.A.) says 'Three times are such wherein the doors of the sky are opened. Thus, give special consideration to Dua'a during these times. At the time of Azaan, when raining, and when two armies clash i.e. when the army of the believers clash with the army of the disbelievers' [Sunan Saeed bin Mansoor]

Acceptance of Dua'a just after midday

41

وأخرج أبو نعيم في الحلية عن عبد الله بن أبي أوفى قال: قال رسول الله صلى الله تعالٰى عليه وسلم : إِذَا فَاءَتِ الْأَفْيَاءُ ، وَ هَبَّتِ الْاَرْيَاحُ فَارْفَعُوْا إِلَى اللهِ حَوَائِجَكُمْ ، فَإِنَّهَا سَاعَةُ الأَ وَّابِيْنَ

Hadhrat Abdullah bin Abee Aufa (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When the shadow diminishes (i.e. at midday) and the wind blows, then present your needs in the court of Allah Ta'ala because this is a time when pious servants make Dua'a [Hilyatul Auliyaa]

42

وأخرج أيضاً عن سهل بن سعد رضي الله تعالٰى عنه أن النبي صلى الله تعالٰى عليه وسلم قال : تَحَرَّوْا الدُّعَاءَ عِنْدَ فَيْءِ الْاَفْيَاءِ

Hadhrat Sahl Bin Sa'ad (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Give

special importance to Dua'a at midday' [Hilyatul Auliyaa]

Explanation: "Faa'at"and "Fa'y" (words of the Hadeeth) means midday, just as it is mentioned in a Hadeeth that 'Before Zuhr and after midday four rakaats Namaaz is equal to reading four rakaats Namaaz at the time of Tahajjud (in reward and virtue) and at that time everything glorifies Allah Rabbul Izzat then Nabi Kareem sallallahu alayhi wasallam recited this verse 'The shadow of everything, whilst prostrating to Allah Ta'ala, incline from the right side and the left side and they all are lowly' [Tirmizi, Baihaqy narrated by Umar (R.A.)

We come to know that the time before Zuhr, just after midday is a very blessed time. During this time special importance should be given to asking from Allah Ta'ala and reading Nafl Namaaz.

43

وأخرج الطبرانى عن ابن عباس رضي الله تعالٰى
عنهما قال : كَانَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ
وَ سَلَّمَ إِذَا زَالَتِ الشَّمْسُ عَنْ كَبِدِ السَّمَاءِ
قَدْرَ شِرَا كٍ قَامَ فَصَلَّى اَرْبَعَ رَكَعَاتٍ لَمْ
يَتَشَهَّدْ بَيْنَهُنَّ وَ يُسَلِّمُ فِيْ آخِرِ الْاَرْبَعِ ثُمَّ

يَقُوْمُ فَيَاْتِيْ الْـمَسْجِدَ ، قَالَ ابْنُ عَبَّاسٍ : يَا رَسُوْلَ اللهِ ، مَا هٰذِهِ الصَّلاَةُ الَّتِيْ تُصَلِّيْهَا وَ لَا نُصَلِّيْهَا ؟ قَالَ رَسُوْلُ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : مَنْ صَلَّاهُنَّ مِنْ اُمَّتِيْ فَقَدْ أَحْيَا لَيْلَتَهُ ، سَاعَةٌ تُفْتَحُ فِيْهَا أَبْوَابُ السَّمَآءِ وَ يُسْتَجَابُ فِيْهَا الدُّعَاءُ

Hadhrat Ibn Abbaas (R.A.) narrates that when the sun used to move from the middle of the sky the equivalent of one shoelace, Rasulullah sallallahu alayhi wasallam used to stand up and read four rakaats Namaaz. Hadhrat Ibn Abbaas (R.A.) says 'I asked. O Rasulullah sallallahu alayhi wasallam, what Namaaz is this that you perform which we do not? Rasulullah sallallahu alayhi wasallam replied 'The person who has read this Namaaz has awakened his night (i.e. regarding reward these rakaats will be equivalent to standing awake the whole night). This is such a moment wherein the doors of the sky are opened and in it Dua'as are accepted' [Tabraani]

A special moment on Friday when Dua'as are accepted

44

وأخرج الشيخان عن أبي هريرة رضي الله تعالٰى عنه :

أن رسول الله صلى الله تعالٰى عليه و سلم ذَكَرَ يَوْمَ الْـجُمُعَةِ فَقَالَ : فِيْهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ ، وَ هُوَ قَائِمٌ يُصَلِّي ، يَسْأَلُ اللّٰه شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam while mentioning the day of Jummah said 'In it there is such a moment that whenever a Muslim servant at that moment whilst standing in Namaaz asks from Allah Ta'ala, Allah Ta'ala will definitely bestow him' [Bukhary, Muslim]

Explanation: We come to know from this Hadeeth that on Friday there is such a moment wherein Dua'a is definitely accepted. When is this moment found? There are different narrations regarding it. In one narration, on Friday from after Asar till Maghrib is mentioned as the time of acceptance. And, in some narrations it comes that this

moment is when the Imaam sits on the pulpit to deliver the Khutba and it remains till the Namaaz is finish (It should remain clear that during the Khutba it is not permissible to verbally make Zikr or Dua'a.

The Dua'a that has been mentioned above takes place in that very time when Dua'a is made in Namaaz after Durood Shareef). And, in some narrations it comes that the above mentioned moment is from the time the Namaaz of Jummah begins till the Salaam. And, in another Hadeeth it comes that this moment is in the very last moment of the day of Jummah. Thus, as far as possible importance should be given to making Dua'a during all of these blessed times and the blessed day of Jummah should be regarded as a special day for acceptance of Dua'as.

Dua'a on the day of Arafaat

45

وأخرج سعيد بن منصور في سننه عن عبد المطلب بن عبد الله بن حنطب رضي الله تعالٰى عنه أن النبي صلى الله تعالٰى عليه و سلم قال : مِنْ أَفْضَلِ الدُّعَاءِ يُوْمُ عَرَفَةَ

Hadhrat Muttalib Bin Abdullah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The most

virtuous Dua'a is the Dua'a of Arafaat' [Sunan Saeed bin Mansoor]

Explanation: From this Hadeeth we come to know the virtue of making Dua'a in Arafaat on the ninth of Zul-Hijjah. The Sharee order for Hajj is that the Hujjaaj remain in Arafaat from Zawaaal till sunset. During these six to seven hours great importance should be given to Dua'a. On this day the Sunnat method of making Dua'a is to stand and make Dua'a. If it is not possible to stand for the entire period then however much possible a person should stand and make Dua'a. It is very effective to make Dua'a at this time.

Those who recognise the value of this time and have the fervour of making Dua'a spend these six to seven hours in only Dua'a, but many men and women also during this blessed opportunity remain unmindful to Dua'a. They spend most of the time in eating and drinking. That person who, because of his negligence is deprived there, then where will he be able to gain. May Allah Ta'ala grant us all the Taufeeq to make special Dua'as during these blessed times.

The promise of acceptance of Dua'a during five nights

46

وأخرج الديلمي عن أبي أمامة رضي الله تعالٰی عنه مرفوعاً : خَمْسُ لَيَالٍ لَا تُرَدُّ فِيْهَا دَعْوَةٌ :

أَوَّلُ لَيْلَةٍ مِنْ رَجَبَ ، وَ لَيْلَةِ النِّصْفِ مِنْ شَعْبَانَ ، وَ لَيْلَةِ الْـجُمُعَةِ ، وَ لَيْلَتا الْعِيْدَيْنِ

Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Five nights are such wherein Dua'a is not rejected (i.e. it is definitely accepted). The first night of Rajab. The night of 15 Shabaan. The night of Jummah, and the two Eid nights.' [Dailamy]

Explanation: No virtue appears in any Hadeeth regarding any night of Rajab. In this series whichever narration is related is fabricated. Mulla Ali Qary (R.A.) writes in "Almaudoaatul Kabeer" 'And every Hadeeth regarding the Fast and Namaaz during some of its nights is a fabrication' [pg. 101]

But besides it, the virtues of the other four nights which are mentioned in the above Hadeeth are proven through some other Ahadeeth. Those Ahadeeth are orderly been written below:

The night preceding 15 Shabaan

عن على رضي الله تعالٰى عنه قال ، قال رسول الله صلي الله تعالٰى عليه و سلم : اِذَا كَانَتْ لَيْلَةُ النِّصْفِ مِن شَعْبَانَ فَقُوْمُوْا لَيْلَهَا وَ صُوْمُوْا

يَوْمَهَا ، فإن الله تعالٰى يَنْزِلُ فيها بِغُرُبِ الشَّمْسِ
إِلٰى سَّمَاءِ الدُّنْيَا ، فَيَقُوْلُ أَلَا مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ
، أَلَا مُسْتَرْزِقٍ فَأَرْزُقَهُ ، أَلَا مُبْتَلًى فَأُعَافِيَهُ ، أَلَا
كَذَا حَتّٰى يَطْلُعِ الْفَجْرُ

Hadhrat Ali (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When it is the 15th night of Shabaan then stand in Namaaz that night and (after the night passes) in the morning keep an optional Fast because during this night from the time the sun sets Allah Ta'ala sends special mercies to the closest sky and says, 'Is there anyone seeking forgiveness so that I may forgive him, Is there anyone seeking rizq so that I may grant him rizq, Is there anyone in difficulty whom I may grant peace. And Allah Ta'ala keeps on saying this (is there anyone asking for this, is there anyone asking for this) Allah Ta'ala keeps on saying this until true dawn.' [Ibn Majah]

Although this Hadeeth is "Dhaeef" the Ulama and pious have been practising on it.

The night preceding Friday

عن أنس رضي الله تعالٰى عنه انّ رسول الله صلى

الله تعالٰى عليه وسلم كان يقول : لَيْلَةَ الْـجُمُعَةِ لَيْلَةٌ أَغَرٌّ ، وَيَوْمُ الْـجُمُعَةِ يُوْمٌ أَزْهَرُ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam used to say 'The night of Jummah is a lighted night and the day of Jummah is a bright day.' [Mishkatul Masabeeh pg. 121]

و عن أبي هريرة رضي الله تعالٰى عنه قال : قال رسول الله صلى الله تعالٰى عليه وسلم : مَنْ قَرَأَ حَم الدُّخَّان لَيْلَةَ الْـجُمُعَةِ ، غُفِرَ لَهُ

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The one who has read Surah "Haa Meem Addukhaan" on the night of Jummah is forgiven.' [Narrated by Tirmizi and Albahany like how it is in Attargeeb Wattarheeb pg.351 vl.1]

The nights preceding the 2 Eids

عن أبي امامة رضي الله تعالٰى عنه عن النبي صلى الله تعالٰى عليه وسلم قال : مَنْ قَامَ لَيْلَـتَي الْعِيْدَيْنِ مُحْتَسِباً ، لَمْ يَمُتْ قَلْبُهُ يُوْمَ تُـمُوْتُ

الْقُلُوْبُ

Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The person who has stood i.e. read Namaaz on the nights of Eid (Eidul Fitr and Eidul Adha) with conviction of reward then his heart will not be dead on that day when people's heart will be dead' [Ibn Majah]

The meaning of what has been mentioned that those who stand on those nights their hearts will not be dead is this that on the day of Qiyaamat when fear, terror, horror and bewilderment will be spread from every side and because of fear people's condition will be damaged on that day Allah Ta'ala will bestow that servant with an auspicious life and a life filled with bounties. Not even from far off there will be any sign of fear or horror. On him mercy and only mercy will be pouring and he will be engrossed in a life full of delight and joy. (The footnote of Attargeeb with some change) May Allah Ta'ala bestow us also with this bounty. Aameen

Acceptance of Dua'a in Ramadaan Mubarak

47

وأخرج الطبراني عن عبادة بن الصامت رضي الله تعالٰى عنه أن رسول الله صلى الله تعالٰى عليه وسلم

قال يوماً وحضر رمضان : أَتَاُكْم رَمَضَانُ شَهْرُ بَرَكَةٍ يُغْنِيْكُمُ اللهُ فِيْهِ فَيُنْزِلُ الرَّحْمَةَ ، وَيَحُطُّ الْخَطَايَا وَ يَسْتَجِيْبُ الدُّعَآءُ

Hadhrat Ubaadah Bin Saamit (R.A.) narrates that one day when the month of Ramadaan had arrived Rasulullah sallallahu alayhi wasallam said 'The month of Ramadaan has come. This is a month of blessings. In it Allah Ta'ala will make you rich. Thus, Allah Ta'ala will send down mercy, forgive sins and in this month Allah Ta'ala will accept Dua'as.' [Tabraani]

48

وأخرج في الأوسط عن عمر بن الخطاب رضي الله تعالٰى عنه قال: قال رسول الله صلى الله تعالٰى عليه و سلم : ذَاكِرُ اللهِ فِيْ رَمَضَانَ مَغْفُوْرٌ لَهُ ، وَ سَائِلُ اللهِ فِيْهِ لَا يَخِيْبُ

Hadhrat Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The one who makes the Zikr of Allah Ta'ala in Ramadaan is forgiven and the one who asks from Allah Ta'ala in Ramadaan will not be deprived.' [Tabraani]

Explanation: We come to know from these two Ahadeeth that Ramadaan Mubarak is a special month for the acceptance of Dua'a. Normally the treasures of the mercy of Allah Ta'ala are open at every time and very moment. If human beings have the perception of worship and the good taste of asking, then The Owner who is independent is always listening to the Dua'as of his servants and fulfilling their needs, but in the system of the day and night such moments arrive wherein the merciful seas of Allah Ta'ala are forceful and during those moments whatever is asked for with the devotion of the heart meets with the mercy of Allah Ta'ala.

The month of Ramadaan Mubarak is the spring season of the winds of the mercy of Allah Ta'ala. During this month clouds of mercy rain down, excuses are looked for the forgiveness of servants and on every step acceptance of Dua'as are announced. That is why this month is the month of the acceptance of Dua'a. The best manner of gaining benefit from it is that people make Dua'a abundantly and keep on asking for their needs and objectives.

It is narrated in "Muajam Tabraani" on the authority of Hadhrat Ubaadah Bin Saamit (R.A.) on one occasion at the beginning of the month of Ramadaan, Rasulullah sallallahu alayhi wasallam said 'In this month Allah Ta'ala is specially attentive towards you, and Allah Ta'ala sends down special mercies, forgives sins, accepts Dua'as, looks at your enthusiasm in beating one another in good deeds and boasts about you in front of the Angels. Unfortunate is that person

who in this month remains deprived of the mercy of Allah Ta'ala.' [Targheeb]

It also comes in a long Hadeeth narrated by Hadhrat Salmaan (R.A.) that 'Do four things in abundance during Ramadaan. From amongst those four things two are such by which you will please your Rabb and two things are such which you cannot be independent of. Those two things by which you will please your Rabb, one is to bear witness to "لا اله الا الله - There is none worthy of worship but Allah" (i.e. to say it abundantly) and the second thing is to seek the forgiveness of Allah. And those two things which you cannot be independent of, one is to ask from Allah Ta'ala for Jannat and the second is to make Dua'a abundantly to be also saved from the fire' [Attargeeb Wattarheeb Lilmunthiry (R.A..)]

The crux of the matter is that the night and day of Ramadaan are the night and day of Dua'a and supplicating. And, besides the stipulated worships of this month whenever the opportunity is found, importance should be given to making Dua'a in the court of Allah Ta'ala. By this action a person's needs are fulfilled. Besides it, its great benefit is that a special connection is created with Allah Ta'ala and this connection slowly, slowly makes a person habitual to good and keeps on distancing him away from wrong. (Taken from "Fard Ke Islaah)

Dua'as are accepted on the completion of the

Qura'an

49

وأخرج البيهقي في الشعب عن أنس رضي الله تعالٰى عنه عن النبي صلى الله تعالٰى عليه وسلم قال: مَعَ كُلِّ خَتْمَةٍ دَعْوَةٌ مُسْتَجَابَةٌ ، وأخرجه من وجه آخر بلفظ : عِنْدَ خَتْمِ الْقُرْآنِ دَعْوَةٌ مُسْتَجَابَةٌ ، وَشَجَرَةٌ فِيْ الْـجَنَّةِ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Whenever the Qura'an is completed one Dua'a is accepted.' [Baihaqy]

It comes in another narration as this 'At the time of the completion of the Qura'an Majeed there is one accepted Dua'a and one tree is granted in Jannat.' [Baihaqy]

Explanation: Those people who have a habit of reciting the Qura'an Majeed over and over get the opportunity of completing the Qura'an Majeed and then starting again. Just as acceptance of Dua'a is promised on the completion of Fardh Namaaz and at the end of Fast i.e. Dua'a is accepted at the time of breaking Fast likewise after completion of the Qura'an Majeed Dua'a is accepted, which has been

mentioned in the above Hadeeth. The observation of Dua'a on the completion of the Qura'an is also narrated from the Sahabah Kiraam (R.A.) and the Taabieen (R.A..). When Hadhrat Anas (R.A.) used to complete the Qura'an Majeed he used to gather his family members and children and make Dua'a for all of them. [Haithamy mentioned it in Majmauz Zawaaid pg.172 vl.7 and its narrators are stong]

The virtue of a verse of Surah Ar-Rahmaan

50

وأخرج أبو بكر بن أبيض في جزئه المشهور عن أيوب السختياني قال: بَلَغَنَا أَنَّهُ يُسْتَحَبَّ الدُّعَآءُ عِنْدَ قِرَاءَةِ هٰذِهِ الْآيَةِ : كُلُّ مَنْ عَلَيْهَا فَانٍ

Hadhrat Ayyub Sakhtiyany (R.A.) mentions 'This information reached us that it is Mustahab to make Dua'a when reciting "Whoever is on this earth will come to an end" [Abu Bakr Bin Abyad made Takhreej in his famous Juz]

Acceptance of Dua'a after Fardh Namaaz

51

وأخرج طبرانى عن العرباض بن سارية رضي الله
تعالٰى عنه أن رسول الله صلى الله تعالٰى عليه وسلم
قال: مَنْ صَلَّى فَرِيْضَةً فَلَهُ دَعْوَةٌ مُسْتَجَابَةٌ

Hadhrat Irbaad Bin Saariyah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'He who has read Fardh Namaaz for him is an accepted Dua'a.' [Tabraani]

52

وأخرج ابن عساكر في ترجمة الحجاج عن أبي
موسى رضي الله تعالٰى عنه قال: قال رسول الله
صلى الله تعالٰى عليه وسلم: مَنْ كَانَتْ لَهُ حَاجَةٌ
فَلْيَدْعُ بِهَا دُبُرَ صَلَاةٍ مَفْرُوْضَةٍ

Hadhrat Abu Musa (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The one who has any need should make Dua'a for that need after Fardh Namaaz.' [Ibn Asaakir]

Explanation: From these two Ahadeeth we come to know that the time after Fardh Namaaz is a special time for the acceptance of

Dua'a. Those people who read Namaaz fortunately get this special time five times daily. With an attentive heart importance should be given to making Dua'a after Fardh Namaaz. But, those Fardh Namaazes after which are Sunnate Muakkadah, long Dua'as should not be made. Make a short Dua'a, thereafter perform the Sunnate Muakkadah. There are many short and comprehensive Dua'as. Those should be made. Then after the Sunnats how much ever a person wishes he can make long Dua'as and he should value this time. Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam was asked The Dua'a of which time is such that more then all Dua'as it is more likely to be accepted? Rasulullah sallallahu alayhi wasallam replied 'In the last portion of the night and after Fardh Namaazes (the Dua'a that is made) is more likely to be accepted more then all Dua'as.' [Mishkatul Masaabeeh pg.189 from Tirmizi]

To make Dua'a in Sajdah

53

وأخرج عن ابن عباس رضي الله تعالٰى عنهما أن
النبي صلى الله تعالٰى عليه و سلم قال : إِنِّي
نُهِيْتُ أَنْ أَقْرَأ الْقُرْآنَ رَاكِعاً وَ سَاجِداً ، فَأَمَّا
الرُّكُوْعُ فَعَظِّمُوْا فِيْهِ الرَّبّ،وَ أَمَّا السُّجُوْدُ
فَاجْتَهِدُوْا فِيْهِ فِيْ الدَّعَاءِ فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ

> Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'I have been prohibited to make tilaawat of Qura'an Shareef in the condition of Ruku and Sajdah. Thus, mention the greatness of Allah in Ruku and make Dua'a with special devotion and firmness in Sajdah. This Dua'a is very likely to be accepted' [Ibn Asaakir]

Explanation: It is mentioned in a Hadeeth that 'The closest a servant is to his Rabb is when he is in Sajdah. Thus, (in Sajdah) make Dua'a abundantly' [Mishkatul Masaabeeh pg.184 from Muslim]

From these Ahadeeth the importance of Dua'a in Sajdah is known. And we also come to know that the Dua'a made in Sajdah is more likely to be accepted because in this condition a servant is very close to Allah and such closeness is not found at any other time. Ulama mention: In Sajdah a person adopts helplessness and humbleness because he puts the noblest limb i.e. the head on the basest element which is . the ground. He does not have by him a greater manner to express his helplessness and humbleness. When he goes into Sajdah while expressing his helplessness and humbleness he testifies by speech and action to the greatness, excellence and divinity of Rabbul Aalameen and his Dua'a gets the position of acceptance. At this instance what Dua'a he makes will Insha Allah be definitely accepted.

It should remain clear that this Dua'a should be in Nafl Namaazes

and in the Arabic language. It should not be in Urdu etc. When a person wants to make Dua'a he should make the intention of Nafl Namaaz and make Dua'a in Sajdah. Besides in Namaaz, to make Sajdah just for Dua'a is not reported. Dua'a should be made in that Sajdah which is part of Namaaz. (Imdaadul Fatawa)

When the doors of Dua'as are open

54

وأخرج الترمذي عن ابن عمر رضي الله تعالٰى
عنهما قال: قال رسول الله صلى الله تعالٰى عليه
وسلم: إِذَا فُتِحَ عَلَى الْعَبْدِ الدُّعَاءُ ، فَلْيَدْعُ رَبَّهُ ،
فَإِنَّ اللّٰهَ تَعَالٰى يَسْتَجِيْبُ

> Hadhrat Ibn Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When the door of Dua'a is opened on a servant (i.e when the Taufeeq of making Dua'a firmly is given) then he should make Dua'a to Allah Ta'ala. Allah Ta'ala will accept his Dua'a.' [Tirmizi]

Explanation: In actual fact Allah Ta'ala loves the when His servants make Dua'a. In this world if a person is persistently aked for something then no matter how generous he is eventually he will get angry. But the matter with Allah Ta'ala is this that the more a

servant asks of him the happier Allah Ta'ala gets. Rather, it is mentioned in a Hadeeth 'The one who does not ask from Allah Ta'ala, Allah Ta'ala gets angry with him.' [Mishkatul Masaabeeh pg.195 from Tirmizi]

Then, it is not only that Dua'a is a means of gaining ones objectives, rather it is an independent Ibaadat. If Dua'a is made for ones personal and worldly objectives then too it will be counted as Ibaadat, reward will be received and the more Dua'a is made the more the connection with Allah Ta'ala will increase.

The advice of Hadhrat Isa [A.S]

55

وأخرج أحمد رحمه الله في الزهد عن خالد الحذاء
قال: كان عيسى عليه السلام يقول: إِذَا وَجَدْتُّمْ
قَشْعَرِيْرَةً وَ دَمْعَةً فَادْعُوْا عِنْدَ ذٰلِكَ

Hadhrat Khaalid Alhathaa (R.A.) states that Hadhrat Isa [A.S] use to say 'When you see (that because of the fear of Allah Ta'ala) you are shivering and tears are flowing then at that time make Dua'a to Allah Ta'ala' [Kitaabuz Zuhd]

Explanation: We come to know that the Dua'a which is made with an attentive heart, by taking out all thoughts and imaginations and

while crying with humility and fear is more likely to be accepted. Tenderness being created in the heart and tears falling from the eyes are means of acceptance of Dua'a. That is why the respected Ulama mention that when making Dua'a one should cry. If one cannot cry then the act of crying should be imitated.

Also, while making Dua'a the firm conviction should be kept that my Dua'a will be accepted. There should be no slackness in this conviction. If Dua'a is coming out from the tongue and the heart is occupied in different thoughts then such a Dua'a is not worthy of acceptance.

Hadhrat Abu Hurairah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said

أُدْعُوْا اللهَ وَأَنْتُمْ مُوْقِنُوْنُ بِالْإِجَابَةِ وَاعْلَمُوا أَنَّ اللهَ لَا يَسْتَجِيْبُ دُعَاءُ مِنْ قَلْبٍ غَافِلٍ لَاهٍ

'When you make Dua'a to Allah Ta'ala then ask while keeping the conviction of acceptance of Dua'a, because Allah Ta'ala does not accept the Dua'a of such a heart which is negligent (and) engaged in different thoughts' [Narrated by Tirmizi just as in Jamul Fawaaid vl.3 pg.339]

Acceptance of Dua’a when sneezing

56

وأخرج الطبراني بسند حسن عن أبي رهم السمعي قال: قال رسول الله صلى الله تعالٰى عليه وسلم : إِنَّ مِمَّا يُسْتَجَابُ عِنْدَهُ الدُّعَآءُ : اَلْعُطَاسُ

Hadhrat Abi Ruhm Samee (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said ‘Such a time when Dua’a is accepted is (also) at the time of sneezing’ [Tabraani]

Explanation: That is why from the side of Shariat it is prescribed to say “All praises is for Allah” when sneezing, and to say “Allah have mercy on you” in replying to it, and to say “Allah guide you” in replying to it.

The end of the second chapter, and all praises are due to Allah Ta’ala

Chapter Three

Places of acceptance:

The Dua'a of Rasulullah sallallahu alayhi wasallam on the occasion of the battle of Ahzaab

57

أخرج البخاري في الأدب وأحمد ، والبزار بسند
جيد عن جابر بن عبد الله رضي الله تعالٰى عنه قال
: دَعَا رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ سَلَّمَ
فِيْ هٰذَا الْـمَسْجِدِ ، مَسْجِدِ الْفَتْحِ يَوْمَ الْإِثْنَيْنِ وَيَوْمَ
الثُّلَاثَاءِ وَيُوْمَ الْأَرْبِعَاءِ ، فَاسْتُجِيْبَ لَهُ بَيْنَ
الصَّلَاتَيْنِ يَوْمَ الْأَرْبِعَاءِ ، قَالَ جَابِرٌ : وَلَمْ يَنْزِلْ
بِيْ أَمْرٌ مُهِمٌّ غَائِظٌ ، اِلَّا تَوَضَّأتُ تِلْكَ السَّاعَةَ ،
فَدَعَوْتُ الله تعالٰى فِيْهِ
بَيْنَ الصَّلَاتَيْنِ يَوْمَ الْأَرْبِعَاءِ فِيْ تِلْكَ السَّاعَةِ
إِلَّا
عَرَفْتُ الإِجَابَةَ

Hadhrat Jaabir (R.A.) mentions that Rasulullah sallallahu alayhi wasallam made Dua'a in this Masjid i.e. Masjidul Fath on Monday, Tuesday and Wednesday. The Dua'a of Rasulullah sallallahu alayhi wasallam was accepted on Wednesday between two Namaazes. Hadhra Jaabir (R.A.) mentions that whenever I have any important work I am particular of that time (for making Dua'a) and when I made Dua'a at that time on Wednesday between two Namaazes I understood that my Dua'a is accepted. [Aladabul Mufrad, Musnad Ahmad, Musnad Bazzar]

Explanation: On the occasion of the battle of Ahzaab the kuffar attacked Madinah Munawwarah from all sides. The Sahabah (R.A.) dug a trench. The kuffar could not cross the trench but they remained there for a few days. Those few days passed very difficult upon the Sahabah (R.A.) regarding which is mentioned in Surah Ahzaab, 'on that occasion the Believers where tested and they where shaken a firm shaking.'

The place where Rasulullah sallallahu alayhi wasallam resided was later on made into a Masjid. This very place is known as Masjidul Fath. Rasulullah sallallahu alayhi wasallam made Dua'a at the place where he was residing on Monday, Tuesday and Wednesday. On Wednesday Allah Ta'ala accepted the Dua'a and sent a stong wind by which the disbelievers ran away. Hadhrat Jaabir (R.A.) chose this

way that he use to make Dua'a on Wednesday between two Namaazes. If there was any great difficulty he used to act upon this. This was the feeling of Hadhrat Jaabir (R.A.). Acceptance of Dua'a is not linked to Wednesday; it is linked to the moment of difficulty which is mentioned in the noble verse 'and they where shaken a firm shaking'

Acceptance of Dua'a at the Multazam

58

وأخرج الطبراني عن ابن عباس رضي الله تعالٰی عنهما أن رسول الله صلی الله تعالٰی عليه وسلم قال : مَا بَيْنَ الرُّكْنِ وَالْـمَقَامِ مُلْتَزَمٌ ، مَا يَدْعُوْ بِهِ صَاحِبُ عَاهَةٍ إِلَّا بَرِئَ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Between the Hajre Aswad and Maqame Ibrahim is the Multazam. Whoever in difficulty makes Dua'a here, his difficulty will be removed.' [Tabraani]

59

وأخرج سعيد بن منصور والبيهقي عن ابن عباس رضي الله تعالٰی عنهما قال: اَلْـمُلْتَزَمُ بَيْن الرُّكْنِ

وَالْبَابِ ، لَا يَسْأَلُ اللهَ فِيْهِ أَحَدٌ إِلَّا أَعْطَاهُ إِيَّاهُ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Between the Hajre Aswad and the Door is the Multazam. At this place whatever anyone asks Allah Ta'ala he is granted.' [Sunan Saeed Bin Mansoor]

Explanation: In Arabic Multazam means a place of clinging. Because Dua'a is made between the Hajre Aswad and the Door of the Ka'aba Shareef while clinging to it is known as Multazam. When a person reaches there he should put his forehead on it, and sometimes his right cheek and sometimes he should put his left cheek on the wall of the Ka'aba Shareef, and he should spread one hand towards the door of the Ka'aba Shareef and put it on the wall, and he should spread the other hand towards the Hajre Aswad and put it on the wall, and make Dua'a thouroughly whilst crying intensely and bitterly. The Dua'a made at the Multazam is accepted. This is well experienced. [Taken from Sharh Hishnul Haseen by Shaikh Muhammad Aashiq Ilahi Bulandsheri (R.A..)]

Three special places of acceptance

60

وأخرج أبو نعيم في الصحابة عن ربيعة ابن

وقاص رضي الله تعالٰى عنه أن رسول الله صلى الله عليه وسلم قال : ثَلَاثَةُ مَوَاطِنَ لَا تُرَدُّ فِيْهَا دَعْوَةُ عَبْدٍ : رَجُلٌ يَكُوْنُ فِيْ بَرِيَّةٍ حَيْثُ لَا يَرَاهُ (اَحَدًا) إِلَا الله ، وَرَجُلٌ يَكُوْنُ مَعَهُ فِئَةٌ فَيَفِرُّ عَنْهُ أَصْحَابُهُ ، فَيَثْبُتَ ، وَ رَجُلٌ يَقُوْمُ مِنْ آخِرِ اللَّيْلِ

Hadhrat Rabiah Bin Waqqaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Three places are such where the Dua'a of any servant is not rejected : The Dua'a of a person who is in a jungle and besides Allah Ta'ala no one is seeing him, the Dua'a of a person who is with some people (a group of warriors), then his companions leave him but he remains in his position, and the Dua'a of he who gets up during the last portion of the night and reads Namaaz.' [Abu Nuaim]

Explanation: In this Hadeeth three special places and conditions of acceptance of Dua'a are mentioned. Firstly, the Dua'a of that person is accepted who is alone in a jungle and besides Allah Ta'ala no one is seeing him. In actual fact the very first conditions of acceptance of Dua'a is sincerity and honesty i.e. to ask Allah Ta'ala with a sincere heart, besides Allah Ta'ala no other thought comes, there is no show,

there is no ostentation and there is no pride. It is apparent when any servant makes Dua'a to Allah Ta'ala when he is alone in a jungle or a similar place then definitely he will make Dua'a from the bottom of his heart, with fear, remembering only Allah Ta'ala, and his heart will be attentive to Allah Ta'ala alone and there will be no type of show. And all this are means of acceptance of Dua'a.

Secondly, that warrior is mentioned who bravely remains firm on the battlefield while opposing the enemies and for the sake of lifting the word of Allah Ta'ala boldly challenges the enemy. If his companions leave him alone then too he remains firm. The warrior whose belief in Allah is so firm and this is the condition of his resolve, his Dua'a will definitely be accepted in the court of Allah Ta'ala.

Regarding the third special time of acceptance of Dua'a it is mentioned that the Dua'a of the person who gets up in the last portion of the night and reads Namaaz is accepted. The Ulama mention that the time of Tahajjud is at night, when getting up after sleeping. When everyone is negligent and a person against his desires sacrifices his sleep, in the love of Allah Ta'ala gets up, makes Whudu and in Namaaz secretly and humbly presents himself before his Creator. Thus, Allah Ta'ala mentions "Their sides remain separate from their places of sleep calling their Creator with fear and hope" [Surah Alif Laam Meem Sajdah] And in "Surah Thariyaat" while mentioning the qualities and actions of the pious people Allah Ta'ala specifically mentions this action, the translation of which is 'They use

to sleep little at night and morning time they use to seek forgiveness'

The end of the third chapter, and all praises are due to Allah Ta'ala

Chapter Four

Words of Dua'a:

Al-Ismul Aazam

61

أخرج البخاري في الأدب عن أنس رضي الله تعالٰى عنه قال : كُنْتُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمِ فَدَعَا رَجُلٌ فَقَالَ : يَا بَدِيْعَ السَّمَاوَاتِ يَا حَيُّ يَا قَيُّوْمُ ، إِنِّي أَسْأَلُكَ ، فَقَالَ: أَتَدْرُوْنَ بِمَ دَعَا ؟ وَالَّذِيْ نَفْسِيْ
بِيَدِهِ ، دَعَا اللهَ بِاسْمِهِ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ

Hadhrat Anas (R.A.) mentions that 'I was with Rasulullah sallallahu alayhi wasallam. A person made Dua'a in this manner 'O the Unique Creator of the heavens! O the one who keeps things alive! O the one who keeps things existing! I ask of You'. Rasulullah sallallahu alayhi wasallam said 'Do you know with what he made Dua'a? By the oath of that being in whose control my life is, he made Dua'a with that name of Allah if with it Dua'a is made, Allah Ta'ala

definitely accepts.' [Aladabul Mufrad]

62

وأخرج الحاكم عن أنس رضي الله تعالٰى عنه قال : كُنَّا مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ، وَ رَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَ سَجَدَ وَ دَعَا ، قَالَ فِيْ دُعَائِهِ : اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ ، لَا إِلٰهَ إِلَّا اَنْتَ ، بَدِيْعُ السَّمٰوَاتِ والأرضِ ، يَا ذَا الْجَلَالِ وَالإِكْرَامِ ، يَا حَيُّ يَا قَيُّوْمُ، فَقَالَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ، لَقَدْ دَعَا اللهَ بِاسْمِهِ الْأَعْظَمِ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ وَ إِذَا سُئِلَ بِهِ أَعْطَى

Hadhrat Anas (R.A.) mentions that once we were with Rasulullah sallallahu alayhi wasallam and one person was standing reading Namaaz. He made Ruku and Sajdah and made Dua'a thus 'O Allah indeed I ask You through the medium that undoubtedly all praises belong to You, there is none worthy of worship but You, You are the one who bestows a lot, You are the Unique Creator of the heavens and earth, O the most Exalted and Generous, O the one who keeps things alive and existing'. Hearing this

> Rasulullah sallallahu alayhi wasallam said ‘He made Dua’a to Allah Ta’ala with that great name of Allah Ta’ala that if Dua’a is made to Allah Ta’ala with it, Allah Ta’ala accepts the Dua’a and if Allah Ta’ala is asked with that name, Allah Ta’ala bestows’ [Mustadrak Haakim]

Explanation: In many narrations mention is made of ‘Ism Aazam’. ‘Ism’ means name and ‘Aazam’ means greatest. This is the literal translation. In ‘Fathul Baree’ Hafiz Ibn Hajar (R.A..) has made a lengthy discussion on ‘Ism Aazam’, and he has noted the different sayings of the Ulama concerning ‘Ism Aazam’ and he has also written that regarding those narrations wherein ‘Ism Aazam’ is mentioned. The one narrated by Buraidah (R.A.) is most preferred regarding its ‘Sanad’ which has been recorded by Abu Dawood, Tirmizi, Ibn Majah, Ibn Hibaan and Haakim. (This narration is coming in this very booklet after two Ahadeeth).

Hafiz Ibn Hajar (R.A.) has mentioned the saying of many Ulama that in those narrations wherein ‘Ism Aazam’ is mentioned, the word ‘Aazam’ (greatest) is not in its ‘Ism Tafdheel’ (superlative degree) meaning. Rather, ‘Aazam’ (greatest) is in the meaning of ‘Azeem’ (great). Because by saying any name to be ‘Aazam’ (greatest) does not mean that no other name is not ‘Aazam’ (greatest). Rather, all the names of Allah Ta’ala are ‘Aazam’ (greatest) and by taking this meaning ‘Aazam’ (greatest) comes in the meaning of ‘Azeem’ (great).

The respected Ulama mention that giving excellence of some names of Allah Ta'ala over others is not correct and in those narrations where the word 'Aazam' appears is in this regard that the person who makes Dua'a with this name will receive abundant reward.

Allamah Suyuti (R.A.) has written a separate booklet regarding 'Ism Aazam' wherein he has mentioned 40 sayings regarding 'Ism Aazam'. He has also mentioned in that booklet many such Ahadeeth wherein different words of the 'Ism Aazam' appear. These Ahadeeth now follow.

63

وأخرج الحاكم عن أنس رضي الله تعالٰى عنه:أن رسول الله صلى الله تعالٰى عليه وسلم سمع رجلاً يقول:اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ ، لَا إِلٰهَ إِلَّا اَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيْعُ السَّمَوَاتِ وَالْأَرْضِ ، ذُوْ الْجَلَالِ وَالإِكْرَامِ ، أَسْأَلُكَ الْجَنَّةَ وَ أَعُوْذُ بِكَ مِنَ النَّارِ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ سَلَّمَ : لَقَدْ كَانَ يَدْعُوْ اللهَ بِاسْمِهِ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ ،
وَإِذَا سُئِلَ بِهِ أَعْطَى

Hadhrat Anas (R.A.) mentions that Rasulullah

sallallahu alayhi wasallam heard a person saying 'O Allah indeed I ask You through the medium that undoubtedly all praises belong to You, there is none worthy of worship but You, You are extremely kind and compassionate, O the one who bestows in abundance, O the Unique Creator of the heavens and earth, O the most exalted and honoured, I ask You for Jannat and seek refuge in You from Jahannam' Hearing this Rasulullah sallallahu alayhi wasallam said 'This person is making Dua'a with that name of Allah Ta'ala when Dua'a is made to Allah Ta'ala with it, Allah Ta'ala accepts and when something is asked for with that name, Allah Ta'ala grants' [Mustadrak Haakim]

Dua'a to remove grief and misery

64

وأخرج البخاري في الأدب عن ابن عباس رضي الله تعالٰى عنهما قال : مَنْ نَزَلَ بِهِ هَمٌّ ، أَوْ غَمٌّ ، أو كَرْبٌ ، أَوْ خَافَ مِنْ سُلْطَانٍ ، فَدَعَا بِهَؤُلَاءِ اسْتُجِيْبَ لَهُ : أَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمَوَاتِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ، وَأَسْأَلُكَ بِلَا

إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْكَرِيْمِ ، وَأَسْأَلُكَ بِلَا إِلٰهَ إِلَّا أَنْتَ رَبُّ السَّمَوَاتِ السَّبْعِ وَالْأَرْضِيْنِ السَّبْعِ وَمَا فِيْهِنَّ ، إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْر ، ثُمَّ سَلِ اللهَ حَاجَتَكَ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'Whoever is afflicted with grief, or worry, or anxiety or fears someone in power then if he makes Dua'a with these words the Dua'a will be accepted. (These are the words) "I ask You through the medium that there is no deity but You, the Master of the seven skies and the Master of the great throne; and I ask You through the medium that there is no deity but You, the Master of the seven skies and the Master of the noble throne; and I ask You through the medium that there is no deity but You, the Master of the seven skies, seven earths and whatever is in it. Indeed You have control over everything" Then ask Allah Ta'ala for your need.' [Aladabul Mufrad]

Another Hadeeth concerning Ism Aazam

65

وأخرج الحاكم عن بريدة أن النبي صلى الله

تعالٰی علیه وسلم سمع رجلا يقول: اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ، فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : لَقَدْ سَأَلْتَ اللهَ بِاسْمِهِ الْأَعْظَمِ الَّذِيْ إِذَا سُئِلَ بِهِ أَعْطَى وَ إِذَا دُعِيَ بِهِ أَجَابَ

Hadhrat Buraidah (R.A.) mentions that Rasulullah sallallahu alayhi wasallam heard a person saying

اَللَّهُمَّ إِنِّيْ أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللهُ لَا إِلٰهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ الَّذِيْ لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

'O Allah I ask You through the medium that You alone are Allah, there is no deity but You, You are alone, independent, who never begot nor was ever begotten and never is anyone His equal' Hearing this Rasulullah sallallahu alayhi wasallam said 'You asked Allah through the medium of that 'Ism Aazam' that when something is asked by means of it then Allah Ta'ala bestows and when Dua'a is made by means of it Allah Ta'ala accepts' [Mustadrak Haakim]

To say "Ya Rabb" in Dua'a

66

وأخرج البزار و أبو الشيخ في الثواب عن عائشة رضي الله تعالٰى عنها قالت : قال رسول الله صلى الله تعالٰى عليه وسلم : إِذَا قَالَ الْعَبْدُ يَا رَبّ ، يَا رَبّ أَرْبَعًا ، قال الله: لَبَّيْكَ عَبْدِيْ سَلْ، تُعْطَهْ

Hadhrat Aaesha (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When a servant says "Ya Rabb" (O my Cherisher) four times, Allah Ta'ala says "My servant I am present, I am listening to what you are saying. Ask, you will be granted"' [Musnad Bazzar]

We come to know that it is very blessed to use "Ya Rabb" in Dua'a and it is a means of Dua'as being accepted. Thus, when Dua'a is made say "Ya Rabb" four times and make Dua'a.

Other Ahaadeeth concerning Ism Aazam

67

وأخرج الطبراني في الأوسط عن أنس رضي الله تعالٰى عنه أن النبي صلى الله تعالٰى عليه و سلم

دخل على عائشة رضي الله تعالٰى عنها ذات غداة فقالت : يَا رَسُوْلَ اللهِ ، عَلِّمْنِيْ اسْمَ الله الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ ، وَإِذَا سُئِلَ بِهِ أَعْطَى ، فَاعْرَضَ بِوَجْهِهِ فقَامَتْ وَ تَوَضَّأَتْ ، فَقَالَتْ : اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْـخَيرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ بِاسْمِكَ الْعَظِيْمِ الَّذِيْ إِذَا دُعِيَتْ بِهِ أَجَبْتَ وَ إِذَا سُئِلَتْ بِهِ أَعْطَيْتَ فقال : وَاللهِ إِنَّهُ لَفِيْ هٰذِهِ الْأَسْمَآء

Hadhrat Anas (R.A.) mentions that one day Rasulullah sallallahu alayhi wasallam entered by Hadhrat Aa'esha (R.A.). Hadhrat Aa'esha (R.A.) asked Rasulullah sallallahu alayhi wasallam Teach me that name of Allah Ta'ala that when Dua'a is made with it, Allah Ta'ala accepts and when something is asked for, Allah Ta'ala grants. Rasulullah sallallahu alayhi wasallam heard this and turned his blessed face (and gave no answer). Hadhrat Aa'esha (R.A.) stood up and made Whudu and then made Dua'a thus :

: اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنَ الْـخَيرِ كُلِّهِ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ بِاسْمِكَ الْعَظِيْمِ الَّذِيْ إِذَا دُعِيَتْ بِهِ أَجَبْتَ وَ إِذَا سُئِلَتْ بِهِ أَعْطَيْتَ

"O Allah I ask You every type of goodness, that which I know of and also that which I do not know of; and I ask You through the medium of that name of Yours that when Dua'a is made with it, You accept and when something is asked for, You bestow". Hearing this Rasulullah sallallahu alayhi wasallam said 'By the oath of Allah that Ism Aazam is in these names.' [Mua'jam Alauwsat Lil Tabraani]

Explanation: It seems that when Rasulullah sallallahu alayhi wasallam observed silence in replying, Rasulullah sallallahu alayhi wasallam made Dua'a that the words which makes Ism Aazam apparent should come in the heart of Hadhrat Aa'esha (R.A.).

68

وأخرج في الكبير عن ابن عباس رضي الله تعالٰى عنهما عن النبي صلى الله تعالٰى عليه و سلم قال : اِسْمُ اللهِ الْأَعْظَمْ الَّذِيْ إِذَا دُعِيَ بِهِ أَجَابَ فِيْ هٰذِهِ الْآيَةِ مِنْ آلِ عِمْرَانَ: قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ، وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Hadhrat Ibn Abbaas (R.A.) narrates that Rasulullah

sallallahu alayhi wasallam said 'That Ism Aazam of Allah Ta'ala when through its medium Dua'a is made Allah Ta'ala accepts, is in this verse of Surah Aal Imraan

قُلِ اللَّهُمَّ مَالِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ، وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"O Allah, who is the owner of kingdom, You give kingdom to whomsoever You wish, and You snatch kingdom from whomsoever You wish, and You grant honour to whomsoever You wish, and You disgrace whomsoever You wish, in Your control alone is all goodness, verily You have power over everything"' [Almua'jam Alkabeer]

Five special words for acceptance of Dua'a

69

وأخرج في الكبير والأوسط بسند حسن عن معاوية ابن أبي سفيان رضي الله تعالٰى عنه : سمعت رسول الله صلى الله عليه وسلم يقول : مَنْ

دَعَا بِهَؤُلَاءِ الْكَلِمَاتِ الْـخَمْسِ ، لَمْ يَسْأَلِ اللهَ شَيْئاً إِلَّا أَعْطَاُه : (1) لَا إِلٰهَ إِلَّا اللهُ (2) اَللهُ أَكْبَرُ (3) لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْـمُلْكُ وَ لَهُ الْـحَمْدُ وَ هُوَ عَلٰى كُلِّ شَيءٍ قَدِيْر (4) لَا إِلٰهَ إِلَّا اللهُ (5) وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ

Hadhrat Muawiyah Bin Abi Sufyaan (R.A.) narrates that I heard Rasulullah sallallahu alayhi wasallam saying 'Whoever makes Dua'a by means of these five words (then through the blessings of these words) whatever he asks from Allah Ta'ala he will be granted. These are the five words :

(1) لَا إِلٰهَ إِلَّا اللهُ (2) اَللهُ أَكْبَرُ (3) لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ لَهُ الْـمُلْكُ وَ لَهُ الْـحَمْدُ وَ هُوَ عَلٰى كُلِّ شَيءٍ قَدِيْر (4) لَا إِلٰهَ إِلَّا اللهُ (5) وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ

There is none worthy of worship but Allah, Allah is the greatest, There is none worthy of worship but Allah, who is alone, He has no partner, to Him belongs all kingdom, and to Him all praises are due and He has power over everything. There is none

worthy of worship but Allah. There is no power (to stay away from wrong) and no power (to do good) accept with the help of Allah.' [Almua'jam Alauwsat Walkabeer]

Hadhrat Saad (R.A.)'s cursing a dog

70

وأخرج في الكبير عن ابن عمر رضي الله تعالٰى عنهما أن النبي صلى الله تعالٰى عليه وسلم صَلَّى الْعَصْرَ فَمَرَّ كَلْبٌ لِيَقْطَعَ عَلَيْهِ صَلَاتَهُ ، فَدَعَا سَعْدُ بْنُ أَبِيْ وَقَّاصٍ عَلٰى الْكَلْبِ فَأَهْلَكَهُ اللّٰهُ ، فَلَمَّا فَرَغَ النَّبِيُّ صَلَى اللّٰهُ تعالٰى عَلَيْهِ وَسَلَّمَ قَالَ لِسَعْدٍ : كَيْفَ دَعَوْتَ عَلَيْهِ ؟ قَالَ سُبْحَانَكَ لَا إِلٰهَ إِلَّا أَنْتَ يَا ذَا الْـجَلَالِ وَالْإِكْرَامِ أَهْلِكْ هٰذَا الْكَلْبَ قَبْلَ أَنْ يَقْطَعَ عَلٰى نَبِيِّكَ صَلَاتَهُ ، فَقَالَ النَّبِيُّ صَلَى اللّٰهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ: لَقَدْ دَعَوْتَ بِكَلِماتٍ لَوْ دَعَوْتَ بِهَا عَلٰى مَنْ بَيْنَ السَّمَوَاتِ وَالْأَرْضِ لَا سْتُجِيْبَ لَكَ

Hadhrat Ibn Umar (R.A.) narrates that once Rasulullah sallallahu alayhi wasallam was reading

Asar Namaaz. A dog was about to pass in front of Rasulullah sallallahu alayhi wasallam and break Rasulullah sallallahu alayhi wasallam's Namaaz. (Seeing this) Hadhrat Saad Bin Abi Waqqaas (R.A.) cursed the dog. Hence, Allah Ta'ala destroyed the dog. Then when Rasulullah sallallahu alayhi wasallam finished Namaaz, Rasulullah sallallahu alayhi wasallam asked Hadhrat Saad (R.A.): With which words did you curse the dog? Hadhrat Saad (R.A.) replied

قَالَ سُبْحَانَكَ لَا إِلٰهَ إِلَّا أَنْتَ يَا ذَا الْـجَلَالِ وَالْإِكْرَامِ أَهْلِكْ هٰذَا الْكَلْبَ قَبْلَ أَنْ يَقْطَعَ عَلٰى نَبِيِّكَ صَلَاتَهُ

"O Allah You are pure, there is none worthy of worship but You, O the Exalted the Bountiful, destroy this dog before it breaks the Namaaz of Your Nabi sallallahu alayhi wasallam" Hearing this Rasulullah sallallahu alayhi wasallam said 'Verily you made Dua'a by means of such words if by reading it you had cursed the (evil) inhabitants of between the skies and earth it would be accepted.' [Almua'jam Alkabeer]

Explanation: In the books of Ahadeeth such narrations appear wherein mention is made that by the passing of certain things in

front of someone reading Namaaz, Namaaz breaks. But, in other Ahadeeth this is also found that anything passing in front of someone reading Namaaz does not break Namaaz. Imaam Abu Hanifah (R.A.)'s verdict is on the latter view. He believes the former Ahadeeth to be "Mansookh" (abrogated).

Dua'as to be read morning and evening

71

وأخرج الطبراني في الأوسط بسند حسن عن الحسن رحمه الله قال : قال سمرة بن جندب رضي الله تعالٰى عنه : أَلَا أُحَدِّثُكَ حَدِيْثاً سَمِعْتُهُ مِنْ رَسُوْلِ اللهِ صَلَّى اللهُ تعالٰى عَلَيْهِ وَ سَلَّمَ مِرَارًا ، وَ مِنْ أَبِيْ بَكْرٍ مِرَارًا وَمِنْ عُمَرَ مِرَارًا : مَنْ قَالَ إِذَا أَصْبَحَ وَإِذَا أَمْسٰى : اَللّٰهُمَّ أَنْتَ خَلَقْتَنِيْ وَ أَنْتَ تَهْدِيْنِيْ ، وَأَنْتَ تُطْعِمُنِيْ وَ أَنْتَ تَسْقِيْنِيْ ، وَ أَنْتَ تُمِيْتُنِيْ وَ أَنْتَ تُحْيِيْنِيْ ، لَمْ يَسْأَلِ اللهَ شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ ، قَالَ سَمُرَةَ : وَلَقِيْتُ عَبْدَ اللهِ بْنَ سَلَامٍ فَحَدَّثْتُهُ ، فَقَالَ : هَؤُلَاءِ الْكَلِمَاتِ كَانَ اللهُ أَعْطَاهُنَّ مُوْسٰى عَلَيْهِ السَّلَامَ ، فَكَانَ يَدْعُوْ بِهِنَّ فِي كُلِّ يَوْمٍ سَبْعَ مَرَّاتٍ ، فَلَا يَسْأَلِ

اللهِ شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ

Hadhrat Hasan (R.A.) mentions that Hadhrat Samurah Bin Jundub (R.A.) told me 'Should I not narrate to you such a Hadeeth which I heard many times from Rasulullah sallallahu alayhi wasallam, which I heard many times from Hadhrat Abu Bakr Siddique (R.A.) and which I heard many times from Hadhrat Umar Farooq (R.A.). The person who reads this Dua'a morning and evening

اَللّٰهُمَّ أَنْتَ خَلَقْتَنِيْ وَ أَنْتَ تَهْدِيْنِيْ ، وَأَنْتَ تُطْعِمُنِيْ وَ أَنْتَ تَسْقِيْنِيْ ، وَ أَنْتَ تُمِيْتُنِيْ وَ أَنْتَ تُحْيِيْنِيْ

"O Allah You created me, You alone guides me, You alone feed me, You alone grants me drink, You alone will grant me death and You alone will bring me back to life" then whatever he asks Allah Ta'ala , Allah Ta'ala will grant him' Hadhrat Samurah (R.A.) mentions: Then I met Hadhrat Abdullah Bin Salaam (R.A.) and told him about this Hadeeth. He told me that these are those words which Allah Ta'ala had granted to Hadhrat Musa [A.S]. Then Hadhrat Musa [A.S] used to make Dua'a by means of these

words seven times daily. Hence, whatever he used to ask Allah Ta'ala, he used to be granted (by the blessings of these words).' [Tabraani Fil Auwsat]

A Dua'a that is not rejected

72

وأخرج الطبراني عن ابن عباس رضي الله تعالٰى عنهما أن رجلاً قال : يَا رَسُوْلَ اللهِ هَلْ مِنَ الدُّعَاءِ شَيْءٌ لَا يُرَدُّ ؟ قَالَ : نَعَمْ ، تَقُوْلُ : أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزِّ الْأَجَلِّ الْأَكْرَمِ

Hadhrat Ibn Abbaas (R.A.) narrates that a person asked 'O Rasulullah, Is there any Dua'a that is not rejected? Rasulullah sallallahu alayhi wasallam replied 'Yes (there is such a Dua'a), Make Dua'a like this:

أَسْأَلُكَ بِاسْمِكَ الْأَعْلَى الْأَعَزِّ الْأَجَلِّ الْأَكْرَمِ

"O Allah I ask You through the medium of that name of Yours which is lofty, very honourable, very exalted and very generous"' (Read these words and ask Allah Ta'ala for your objevtive) [Tabraani]

Hadhrat Yunus [A.S]’s Dua’a

73

وأخرج الحاكم عن سعد بن أبي وقاص رضي الله تعالٰى عنه أن رسول الله صلى الله تعالٰى عليه وسلم قال: دَعْوَةُ ذِيْ النُّوْنِ إِذْ دَعَا وَ هُوَ فِيْ بَطْنِ الْـحُوْتِ : لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِـمِيْنَ ، إِنَّهُ لَمْ يَدْعُ بِهَا مُسلِمٌ فِيْ شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللهُ لَهُ بِهَا

Hadhrat Saad Bin Abi Waqqaas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said ‘The Dua’a of the person of the fish (i.e. Hadhrat Yunus [A.S]) which he made in the stomach of the fish i.e.

لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِـمِيْنَ

“There is none worthy of worship but You, You are pure, verily I am from the oppresses” is such a Dua’a that if any Muslim makes Dua’a regarding anything by means of it, Allah Ta’ala will definitely accept his Dua’a’ [Mustadrak Haakim]

Explanation: This is the Dua’a of Hadhrat Yunus [A.S] when the fish swallowed him, then he called to his Rabb in the darkness’s of

the fish. One was the darkness of the fish, the second was that of the depth of the oceans and the third darkness was that of the night. Allah Ta’ala accepted his Dua’a and granted him freedom from that worry i.e. enclosure and difficulty. In these words are the confession of the divinity of Allah Ta’ala, the mention of the purity of Allah Ta’ala from all faults and the acknowledgement of ones failure. Even though there is no word of asking, but in the court of Allah Ta’ala to acknowledge failure and to mention the praises and purity of Allah Ta’ala is also Dua’a.

It comes in another Hadeeth that a person asked; O Rasulullah is the acceptance of this Dua’a of Hadhrat Yunus [A.S] specific to him or is it general for all believers? Rasulullah sallallahu alayhi wasallam said ‘Do you not hear this saying of Allah Ta’ala

فَاسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ الْغَمِّ ، وَكَذَٰلِكَ نُنجِي
الْمُؤْمِنِينَ

“That We granted him freedom from grief and in the
like manner We grant freedom to the believers”’.

From this we come to know that this Dua’a is general for all believers. Thus, in Dua’a this should be said in abundance.

To ask the highest stages of Jannat

74

وأخرج الحاكم عن عبد الله بن مسعود رضي الله تعالٰى عنهما أنه دعا فقال: اَللّٰهُمَّ إِنِّي أَسْأَلُكَ إِيْمَاناً لَا يَرْتَدُّ وَنَعِيْماً لَا يَنْفَدُ ، وَ مُرَافَقَةَ نَبِيِّكَ مُحَمَّدٍ فِيْ أَعْلٰى الْـجَنَّةِ ، جَنَّةِ الْـخُلْدِ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ : سَلْ تُعْطَهْ

Hadhrat Abdullah Bin Masood (R.A.) mentions that once he made Dua'a thus

اَللّٰهُمَّ إِنِّي أَسْأَلُكَ إِيْمَاناً لَا يَرْتَدُّ وَنَعِيْماً لَا يَنْفَدُ ، وَ مُرَافَقَةَ نَبِيِّكَ مُحَمَّدٍ فِيْ أَعْلٰى الْـجَنَّةِ ، جَنَّةِ الْـخُلْدِ

"O Allah I ask You such Imaan that does not renegade; and such favour that does not terminate; and I desire in Jannat the companionship of Your Nabi Muhammed sallallahu alayhi wasallam, that Jannat which is of the highest stage and that Jannat which is eternal". Hearing this Rasulullah sallallahu alayhi wasallam said '(Now) Ask, you will be favoured.' [Mustadrak Haakim]

The virtue of “Ya Arhamar Rahemeen”

75

وأخرج الحاكم عن أنس رضي الله تعالٰى عنه قال: مَرَّ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ بِرَجُلٍ وَهُوَ يَقُوْلُ: يَا أَرْحَمَ الرَّاحِمِيْنَ ، فَقَالَ لَهُ : سَلْ فَقَدْ نَظَرَ اللهُ إِلَيْكَ

Hadhrat Anas (R.A.) narrates that once Rasulullah sallallahu alayhi wasallam passed by a person who was saying “Ya Arhamar Rahemeen” (O the most Merciful from amongst those who show mercy). Hearing this Rasulullah sallallahu alayhi wasallam said ‘Ask, Allah Ta’ala’s special attention is at you’ [Mustadrak Haakim]

76

وأخرج الحاكم عن أبي امامة رضي الله تعالٰى عنه قال: قال رسول الله صلى الله تعالٰى عليه وسلم : إِنَّ مَلَكاً مُوَكَّلٌ بِمَنْ يَقُوْلُ يَا أَرْحَمَ الرَّاحِمِيْنَ ، فَمَنْ قَالَهَا ثَلَاثاً قَالَ لَهُ الْمَلَكُ : إِنَّ أَرْحَمَ الرَّاحِمِيْنَ قَدْ أَقْبَلَ عَلَيْكَ ، فَسَلْ

Hadhrat Abu Umamah (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'An Angel is appointed for the one who says "Ya Arhamar Rahemeen". Thus, the person who says "Ya Arhamar Rahemeen" three times, that Angel says 'Verily "Arhamur Rahemeen" (The most Merciful from amongst those who show mercy) has shown special attention to you. So, you ask.' [Mustadrak Haakim]

Ten things to be recited on the night preceding Arafaat

77

وأخرج ابو يعلي والطبراني و ابن ابي الدنيا في الاضاحي عن ابن مسعود رضي الله تعالٰى عنه الحاكم عن أنس رضي الله تعالٰى عنه : مَنْ قَالَ لَيْلَةَ عَرَفَةَ هٰذِهِ الْعَشَرَ كَلِمَاتٍ أَلْفَ مَرَّةٍ ، ثُمَّ يَسْأَلِ الله شَيْئاً إِلَّا أَعْطَاهُ ، إِلَّا قَطِيْعَةَ رَحِمٍ أَوْ مَأثَمٌ : (1) سُبْحَانَ الَّذِيْ فِيْ السَّمَاءِ عَرْشُهُ (2) سُبْحَانَ الَّذِيْ فِيْ الأَرْضِ مُوْطِئُهُ (3) سُبْحَانَ الَّذِيْ فِيْ الْبَحْرِ سَبِيْلُهُ (4) (سُبْحَانَ الَّذِيْ فِيْ النَّارِ سُلْطَانُه (5) سُبْحَانَ الَّذِيْ

فِيْ الْـجَنَّةِ رَحْمَتُهُ (6) سُبْحَانَ الَّذِيْ فِيْ الْقُبُوْرِ قَضَاؤُهُ (7) سُبْحَانَ الَّذِيْ فِيْ الْـهَوَاءِ رُوْحُهُ (8) سُبْحَانَ الَّذِيْ رَفَعَ السَّمَآءَ (9) سُبْحَانَ الَّذِيْ وَضَعَ الْأَرْضَ (10) سُبْحَانَ الَّذِيْ لَا مَنْجَأَ مِنْهُ إِلَّا إِلَيْهِ

Hadhrat Abdullah Bin Masood (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'The person who on the night of Arafaat (i.e. the night of 9 Zul-hijjah) reads the following ten words 1000 times then (through the blessings of these words) whatever he asks from Allah Ta'ala he will be granted except if he makes Dua'a of breaking family ties or sin. These are the ten words:

(1) سُبْحَانَ الَّذِيْ فِيْ السَّمَاءِ عَرْشُهُ (2) سُبْحَانَ الَّذِيْ فِيْ الأَرْضِ مُوْطِئُهُ (3) سُبْحَانَ الَّذِيْ فِيْ الْبَحْرِ سَبِيْلُهُ (4)) سُبْحَانَ الَّذِيْ فِيْ النَّارِ سُلْطَانُه (5) سُبْحَانَ الَّذِيْ فِيْ الْـجَنَّةِ رَحْمَتُهُ (6) سُبْحَانَ الَّذِيْ فِيْ الْقُبُوْرِ قَضَاؤُهُ (7) سُبْحَانَ الَّذِيْ فِيْ الْـهَوَاءِ رُوْحُهُ (8) سُبْحَانَ الَّذِيْ رَفَعَ السَّمَآءَ

(9) سُبْحَانَ الَّذِيْ وَضَعَ الْأَرْضَ (10) سُبْحَانَ الَّذِيْ لَا مَنْجَأَ مِنْهُ إِلَّا إِلَيْهِ

1. Pure is that being whose throne is in the skies,
2. Pure is that being whose footing is in the earth,
3. Pure is that being whose path is in the sea,
4. Pure is that being whose power is in the fire
5. Pure is that being whose mercy is in Jannat
6. Pure is that being whose decree is in the graves
7. Pure is that being whose soul is in the atmosphere
8. Pure is that being who has lifted the skies
9. Pure is that being who has laid down the earth
10. Pure is that being from whom there is no safety except from Him'

[Abu Ya'la, Tabraani] Apparently this Hadeeth is Maudoa (fabricated)

Dua'a for seeking a need

78

وأخرج الطبراني في الأوسط عن أنس رضي

الله تعالٰی عنه عن النبي صلى الله تعالٰی علیه وسلم قال : إِذَا طَلَبَتْ حَاجَةً فَأَحْبَبْتَ أَنْ تَنْجَحَ فَقُلْ :

لَا إِلٰهَ إِلَّا اللهُ وَحَدَهُ لَا شَرِيْكَ لَهُ الْعَلِيُّ الْعَظِيْمُ رَبُّ الْعَرْشِ الْكَرِيْمُ ، اَلْحَمْدُ ِللهِ رَبِّ الْعَالَمِيْنَ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إلا سَاعَةً مِنْ نَهَارٍ بَلاغٌ فَهَلْ يُهْلَكُ إلا الْقَوْمُ الْفَاسِقُونَ ، كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إلا عَشِيَّةً أَوْ ضُحَاهَا

اَللَّهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ ، وَ عَزَائِمَ مَغْفِرَ تِكَ ، وَالْغَنِيْمَةَ مِنْ كُلِّ ِبرٍّ ، والسَّلاَمَةَ مِنْ كُلِّ إِثْمٍ ، اَللَّهُمَّ لَا تَدَعْ ذَنْباً إِلَّا غَفَرْتَهُ ، وَلَا هَماًّ إِلَّا فَرَّجْتَهُ ، وَلَا دَيناً إِلَّا قَضَيْتَّهُ ، وَلَا حَاجَةً مِنْ حَوَائِجِ الدُنْيَا وَ الْآخِرَةِ إِلَّا قَضَيْتَهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَاحِمِيْنَ

Hadhrat Anas (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said 'When you seek any need and you desire that you are successful in your seek then read this Dua'a :

لَا إِلٰهَ إِلَّا اللهُ وَحَدَهُ لَا شَرِيْكَ لَهُ الْعَلِيُّ الْعَظِيْمُ

رَبُّ الْعَرْشِ الْكَرِيْمُ ، اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ
كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلا
سَاعَةً مِنْ نَهَارٍ بَلاغٌ فَهَلْ يُهْلَكُ إِلا الْقَوْمُ
الْفَاسِقُونَ ، كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلا
عَشِيَّةً أَوْ ضُحَاهَا

اَللَّهُمَّ إِنِّي أَسْأَلُكَ مُوْجِبَاتِ رَحْمَتِكَ ، وَ عَزَائِمَ
مَغْفِرَ تِكَ ، وَالْغَنِيْمَةَ مِنْ كُلِّ بِرٍّ ، والسَّلاَمَةَ مِنْ
كُلِّ إِثْمٍ ، اَللَّهُمَّ لَا تَدَعْ ذَنْباً إِلَّا غَفَرْتَهُ ، وَلَا
هَماًّ إِلَّا فَرَّجْتَهُ ، وَلَا دَيناً إِلَّا قَضَيْتَهُ ، وَلَا حَاجَةً
مِنْ حَوَائِجِ الدُنْيَا وَ الْآخِرَةِ إِلَّا قَضَيْتَهَا
بِرَحْمَتِكَ يَا أَرْحَمَ الرَاحِمِيْنَ

“There is none worthy of worship but Allah, He is Alone, He has no partner, He is Most Exalted and Magnificent, the Owner of the great throne, all praise belong to Allah who is the Master of all the universes. (Then recite the following two verses) “On the day when they will see what they were promised, it will be as if they had not stayed more than a moment of a day. This is conveying. Thus, none will be destroyed except transgressing people”; “On the day when they will see it, it will seem as if they only stayed in the last portion of a day or its first portion”.

> O Allah I ask You such things which necessitates Your mercy and which renders compulsory Your forgiveness; and we ask You that we get a portion of every goodness and that we are saved from every sin; O Allah do not leave any sin such that You do not forgive it, and do not leave any worry such that You do not remove it, and do not leave any debt such that You do not fulfil it, and do not leave any need of this world or the hereafter in which lies Your pleasure unfulfilled, O the Most Merciful of those who show mercy." [Tabraani]

Explanation: The two verses which are mentioned in this Hadeeh shareef, the first verse is verse number 35 of Surah Ahqaaf, the translation of which is "On the day when they will see what they were promised, it will be as if they had not stayed more than a moment of a day. This is conveying. Thus, none will be destroyed except transgressing people."

And the second verse is verse number 46 of Surah Naziaat, the translation of which is "On the day when they will see it, it will seem as if they only stayed in the last portion of a day or its first portion".

It should be clear that the Namaaz for "need" which is proven through some Ahadeeth, also after it, reading of the above mentioned Dua'a is recorded. Hence, Hadhrat Abdullah Bin Aby Auwfa (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said

‘Whoever has any need from Allah Ta’ala or has any need from any servant, should make wudhu and should make wudhu properly, then after reading two rakaats he should praise Allah Ta’ala and send Durood on Nabi sallallahu alayhi wasallam, and then he should read this’ (i.e. the Dua’a which appears in the above Hadeeth) [Tirmizi, Ibn Majah]

Dua’a for fulfilling a debt

79

وأخرج البزار و الحاكم عن عائشة رضي الله تعالى عنها قالت : قَالَ لِيْ أَبِيْ : أَلَا أُعَلِّمُكَ دُعَاءً عَلَّمَنِيْهِ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيِهِ وَسَلَّمَ وَكان عِيْسٰى عَلَيْهِ السَّلَامُ يُعَلِّمُهُ الْـحَوَارِّيْينَ ، لَوْ كَانَ عَلَيْكِ دَيْنٌ مِثْلَ أُحُدٍ ، ثُمَّ قُلْتِهِ لَقَضَا هُ اللهُ عَنْكِ ؟ قُلْتُ: بَلٰى، قَالَ: قُوْلِي : اَللّٰهُمَّ فَارِجَ الْـهَمِّ ، وَكَاشِفَ الغَمِّ والْكَرْبِ ، مُجِيْبَ دَعْوَةِ الـْمُضْطَرِ ، رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَ رَحِيْمَهُمَا ، أَنْتَ تَرْحَمُنِيْ فَارْحَمْنِيْ رَحْمَةً تُغْنِنِيْ بِهَا عَمَّنْ سِوَاكَ .

Hadhrat Aa'esha (R.A.) mentions that my father (Hadhrat Abu Bakr Siddique (R.A.)) said ‘Should I

not teach you such a Dua'a which Rasulullah sallallahu alayhi wasallam taught me and which Hadhrat Easaa [A.S] used to teach his Hawariyyeen (companions), if you even have a debt upon you the like of Mount Uhud then you read this Dua'a, Allah Ta'ala will fulfil that debt from your side? Hadhrat Aa'esha (R.A.) says 'Most certainly inform me'. He said 'Say thus,

اَللّٰهُمَّ فَارِجَ الْـهَمِّ ، وَكَاشِفَ الغَمِّ والْكَرْبِ ، مُجِيْبَ دَعْوَةِ الـمُضْطَرِ ، رَحْمَانَ الدُّنْيَا وَ الْآخِرَةِ وَرِحِيْمَهُمَا ، أَنْتَ تَرْحَمُنِيْ فَارْحَمْنِيْ رَحْمَةً تُغْنِنِيْ بِهَا عَمَّنْ سِوَاكَ "

O Allah the remover of anxiety, the obliterator of worry and uneasiness, the acceptor of the Dua'a of the restless, the very Merciful in the world and the hereafter, You alone will have mercy on me, thus, have mercy on me, such mercy by which You make me independent from everyone besides You"' [Bazzar, Haakim]

80

وأخرج الطبراني عن معاذ بن جبل رضي الله

تعالى عنه أن رسول الله صلى الله عليه وسلم قال له : أَلَا أُعَلِّمُكَ دُعَآءً تَدْعُوْ بِه ، فَلَوْ كَانَ عَلَيْكَ مِنَ الدَّيْنِ أَمَثَالِ الْـجِبَالِ قَضَاهُ الله ؟ قُلْتُ : بَلٰى.

قَالَ : قُلِ اللَّهُمَّ مَالِكَ الـمُلْكِ تُؤْتِي الْمـلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَحْمانَ الدُّنْيَا وَالْآخِرَةِ وَ رَحِيْمَهُمَا ، تُعْطِيْ مَنْ تَشَآءُ مِنْها وَتمْنَعُ مَنْ تَشَآء ، فَارْحَمْنِيْ رَحْمَةً تُغْنِنِيْ بِهَا عَنْ رَحْمَةٍ مَنْ سِوَاكَ ، اَللَّهُمَ أَغْنِنِيْ مِن الْفَقْرِ وَاقْضِ عَنِّيْ الدَّيْنَ وَ تَوَفَّنِيْ فِيْ عِبَادَتِكَ وَ جِهَادٍ فِيْ سَبِيْلِكَ

Hadhrat Muaaz Bin Jabal (R.A.) says that Rasulullah sallallahu alayhi wasallam told me 'Should I not teach you such a Dua'a that when you will make that Dua'a, then even if you have a debt upon you the like of Mount Uhud , Allah Ta'ala will fulfil it?' I said 'Most certainly inform me'. Rasulullah sallallahu alayhi wasallam said: (Read this Dua'a)

قُلِ اللَّهُمَّ مَالِكَ الـمُلْكِ تُؤْتِي الْمـلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ

مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
، رَحْمانَ الدُّنْيَا وَالْآخِرَةِ وَ رَحِيْمَهُمَا ، تُعْطِيْ
مَنْ تَشَآءُ مِنْها وَتمْنَعُ مَنْ تَشَآء ، فَارْحَمْنِيْ
رَحْمَةً تُغْنِنِيْ بِهَا عَنْ رَحْمَةٍ مَنْ سِوَاكَ ، اَللّٰهُمَ
أَغْنِنِيْ مِن الْفَقْرِ وَاقْضِ عَنِّيْ الدَّيْنَ وَ تَوَفَّنِيْ
فِيْ عِبَادَتِكَ وَ جِهَادٍ فِيْ سَبِيْلِكَ

"O Allah, who is the owner of kingdom, You give kingdom to whomsoever You wish, and You snatch kingdom from whomsoever You wish, and You grant honour to whomsoever You wish, and You disgrace whomsoever You wish, in Your control alone is all goodness, verily You have power over everything; You enter night into day, and You enter day into night, and You take out the living from dead, and dead from living, and You grant innumerable sustenance to whosoever You wish; O the very Benevolent in the world and the hereafter, from it You give who You want and You withhold from whom You want, shower such mercy upon me because of which I became independent of the mercy of everyone besides You; O Allah grant me freedom from poverty, fulfil my debt, and grant me death while in Your worship and while making Jihaad in Your path" [Tabraani]

81

وأخرج الحاكم و صححه عن علي رضي الله تعالى عنه أنه قال لرجل : أَلَا أُعَلِّمُكَ كَلِمَاتٍ عَلَّمَنِيْهِنَّ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ سَلَّمَ ، لَوْ كَانَ عَلَيْكَ مِثْلُ جَبَلِ صَبِيْرٍ دَيْناً ، لَأَ دَّاهُ اللهُ عَنْكَ ، قُلْ : اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ ، وَ أَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

Hadhrat Ali (R.A.) mentions that he told a person ‘Should I not tell you those words which Rasulullah sallallahu alayhi wasallam taught me, If there is a debt upon you even the like of Mount(“Sabeer”) then (by means of making Dua’a with those words) Allah Ta’ala will fulfil it? Say thus

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ ، وَ أَغْنِنِيْ بِفَضْلِكَ عَمَّنْ سِوَاكَ

“O Allah while saving me from haraam, suffice me by means of Your halaal and by means of Your grace make me independent from everyone besides You” [Mustadrak Haakim]

Explanation: “Sabeer” is a name of a mountain. [It is mentioned in “Qamoos”: And “Sabeer” is a guarantor, and a legal guardian of a

nation in their affairs, and a mountain. And he (the author) also mentioned in "Qamoos": And "Thabeer" with the letter "Tha" is also a mountain on the outskirts of Makkah]

When a person gets up while sleeping the following Dua'a should be read

82

وأخرج أبو نعيم في الحلية عن معروف الكرخي قال : مَنْ قَالَ حِيْنَ يَتَعَارَّ فَرَاشِهِ: سُبْحَانَ اللهِ وَالْـحَمْدُ لِلهِ وَ لَا إِلٰهَ إِلَّا اللهُ وَأَسْتَغْفِرُ اللهَ ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَ رَحْمَتِكَ فَإِنَّهُمَا بِيَدِكَ لَا يَمْلِكُهُمَا أَحَدٌ سِوَاكَ ، إِلَّا قَالَ اللهُ لِـجِبْرِيْلَ ، وَ هُوَ مُوَكَّلٌ بِقَضَاءِ حَوَائِجِ الْعِبَادِ : يَا جِبْرِيْلُ اقْضِ حَاجَةَ عَبْدِيْ

Hadhrat Ma'roof Karkhi (R.A.) mentions that 'The person who while sleeping gets up and reads these words

سُبْحَانَ اللهِ وَالْـحَمْدُ لِلهِ وَ لَا إِلٰهَ إِلَّا اللهُ وَأَسْتَغْفِرُ اللهَ ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ وَ رَحْمَتِكَ فَإِنَّهُمَا بِيَدِكَ لَا يَمْلِكُهُمَا أَحَدٌ سِوَاكَ

"The being of Allah is pure, and all praises are for Allah, and there is none worthy of worship but Allah, and I ask Allah for forgiveness, O Allah I ask You for Your grace and mercy because both of these are in Your control and besides You no one is its owner" , then Allah Ta'ala orders Hadhrat Jibraeel [A.S] (who is appointed with fulfilling the needs of servants) that O Jibraeel! Fulfil the need of this servant of mine' [Hilyatul Ouwliya] This Hadeeth is "Munqatia", the chain of narrators is not mentioned.

The virtue of saying "Masha Allah"

83

وأخرج عبد الله ابن الإمام أحمد في زوائد الزهد عن يحيى بن سليم الطائفي عمن ذكره قال : طَلَبَ مُوْسٰى عَلَيْهِ السَّلَامَ مِنْ رَبِّهِ حَاجَةً ، فَأَبْطَأَتْ عَلَيْهِ ، فَقَالَ مَا شَاءَ اللهُ ، فَإِذَا حَاجَتَهُ بَيْنَ يَدَيْهِ فَسَأَلَ رَبَّهُ فَأَوْحَى إِلَيْهِ : أَمَا عَلِمْتَ أَنَّ قَوْلُكَ : مَا شَاءَ اللهُ أَنْجَحَ مَا طَلَبْتَ بِهِ الْحَوَائِجَ

Hadhrat Yahya Bin Sulaim Taaify (R.A.) narrates

from a person who mentioned to him that 'Once Hadhrat Musa [A.S] asked his Rabb for a need. So, there was a slight delay in fulfilment of that need. Hadhrat Musa [A.S] said "Masha Allah". Saying this, the need what he asked for immediately came in front of him (the Dua'a was immediately accepted).

Hadhrat Musa [A.S] asked his Rabb concerning this. So Allah Ta'ala informed him through revelation that, do you not know that your saying of "Masha Allah" has made you successful in that need which you asked for.' [Kitaabuz Zuhd]

The Dua'a of Hadhrat Yaqoob [A.S]

84

وأخرج بهذا السند أَنَّ يَعْقُوْبَ عَلَيْهِ السَلَامَ كَانَ أَكْرَمَ أَهْلِ الْأَرْضِ عَلٰى مَلَكِ الْـمَوْتِ ، وَأَنَّ مَلَكَ الْـمَوتِ اسْتَأْذَنَ رَبَّهُ فِيْ أَنْ يَأتِيَ يَعْقُوْبَ ، فَأذِنَ لَهُ ، فَقَالَ لَهُ يَعْقُوْبُ ، أَسْأَلُكَ بِالَّذِيْ خَلَقَكَ ، هَلْ قَبَضْتَ نَفْسَ يَوْسُفَ ؟ قَالَ : لَا ، ثُمَّ قَالَ مَلَكُ الْـمَوْتِ : يَا يَعْقُوْبَ ، أَلَا أُعَلِّمُكَ كَلِمَاتٍ ؟ قَالَ بَلٰى.قَالَ : قُلْ يَا ذَا الْـمَعْرُوْفِ الَّذِيْ

لَا يَنْقَطِعُ أَبَدًا وَ لَا وَ لَا يُـحْصِيْهِ غَيْرُكَ ،
فَدَعَا بِهَا يَعْقُوْبُ فِيْ تِلْكَ اللَّيْلَةِ ، فَلَمْ يَطْلُعِ
الْفَجْرِ حَتَى طُرِحَ الْقَمِيْصُ عَلٰى وَجْهِهِ وأخرجه
ابن أبي الدنيا في كتاب الفرج بعد الشدة بلفظ:
أَلَا أُعَلِّمُكَ كَلِمَاتٍ لَا تَسْأَلِ اللهَ شَيْئاً إِلَّا أَعْطَاكَ
، وَفِيهِ : وَلَا يُـحْصِيْهِ غَيْرُهُ

Hadhrat Abdullah bin Ahmad has with the same chain narrated in "Zawaaiduz Zuhd" that from amongst the people of the world Hadhrat Yaqoob [A.S] was the most honoured in the sight of the Angel of death. The Angel of death sought permission from his Rabb to come to Hadhrat Yaqoob [A.S]. So he was granted permission. (When the Angel of death came to him), Hadhrat Yaqoob [A.S] enquired: I ask you by the medium of that being who created you, did you take the soul of Hadhrat Yusuf [A.S]? He replied 'No' (this question was asked after the brothers of Hadhrat Yusuf [A.S] told their father that a wolf ate Hadhrat Yusuf [A.S]). Then the Angel of death said 'O Yaqoob! Should I not teach you some words?' Hadhrat Yaqoob [A.S] replied 'Most definitely inform me' Then the Angel of death said: Say thus

يَا ذَا الْـمَعْرُوْفِ الَّذِيْ لَا يَنْقَطِعُ أَبَدًا وَ لَا يُـحْصِيْهِ غَيْرُكَ

"O that pure being who favours such that it never ends and besides You no one can fully understand it". The narrator mentions 'That very night Hadhrat Yaqoob [A.S] made Dua'a with those words. It was not yet dawn but the Kurtah of Hadhrat Yusuf [A.S] was put upon his face.' [Kitaabuz Zuhd]

Ibn Abid Dunya has also narrated this narration in his book "Alfaraj Da'dash Shiddah" but it is mentioned like this 'Then the Angel of death said to Hadhrat Yaqoob [A.S], 'Should I not teach you such words that whenever you ask by means of those wordings, you will be granted?' and in this narration this difference also appears that in place of "Ghairuka" (besides You), "Ghairuhu" (besides Him) is mentioned.

Explanation: In this there is an indication to the noble verse

اذْهَبُوا بِقَمِيصِي هَـٰذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ

"Take this Kurtah of mine, then put it on the face of

my father, he will regain his sight".

Hadrat Yusuf [A.S] gave his brothers his Kurtah and said these words when they had come to him for the third times were about to depart

85

وأخرج ابن أبي الدنيا عن ابراهيم بن خلاد قال : نَزَلَ جِبْرِيْلُ عَلٰي يَعْقُوْبَ عَلَيْهِ السَّلَامُ ، فَشَكَي اِلَيْهِ مَا هُوَ فِيْهِ ، فَقَالَ اَلَا أُعَلِّمُكَ دُعَآءً ، اِذَا دَعَوْتَ بِهِ فَرَّجَ اللّٰهُ عَنْكَ : قُلْ : يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ اِلَّا هُوَ ، وَ يَا مَنْ لَا يَبْلُغُ قُدْرَتَهُ غَيْرُهُ ، فَرِّجْ عَنِّيْ ، فَاَتَاهُ الْبَشِيْرُ

Hadhrat Ibraheem Bin Khallaad mentions that Hadhrat Jibraeel Ameen came to Hadhrat Yaqoob [A.S]. Hadhrat Yaqoob [A.S] mentioned his difficulty to him. Hadhrat Jibraeel [A.S] said 'Should I teach you such a Dua'a when you make Dua'a by means of it, Allah Ta'ala will remove difficulty? Read this Dua'a:

يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ اِلَّا هُوَ ، وَ يَا مَنْ لَا يَبْلُغُ قُدْرَتَهُ غَيْرُهُ ، فَرِّجْ عَنِّيْ

"O that being who Himself knows his being the best and O that being who none can reach His power, ease my difficulty". Hence, when he made this Dua'a the giver of glad tidings came. [Ibn Abid Dunya]

The Dua'a of Hadhrat Yusuf [A.S]

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وأخرج عبد الله وابن أبي الدنيا عن قزعة بن سويد عن أبي عبد الله مؤذن الطائف قال: جَاءَ جِبْرِيْلُ إِلٰى ُيْوسُفَ عَلَيْهِ السَّلَام فَقَالَ : يَا يُوْسُفُ ، اشْتَدَّ عَلَيْكَ الـحَبْسُ ؟ قَالَ نَعَمْ ، قَالَ: قُلْ : اَللّٰهُمَّ اجْعَلْ لِيْ مِنْ كُلِّ مَا أَهَمَّنِيْ وَ اَكْرَبَنِيْ مِنْ أَمْرِ دُنْيَايَ وَ أَمْرِ آخِرَتِيْ فَرَجاً مَـخْرَجاً ، وَ ارْزُقْنِيْ مِنْ حَيْثُ لَا أَحْتَسِبْ وَاغْفِرْ لِيْ ذَنْبِيْ وَ ثَبِّتْ رَجَائِيْ وَاقْطَعْهُ

عَمَّنْ سِوَاكَ حَتّٰى لَا أَرْجُوَ أَحَدًا غَيْرَكَ

The Muazzin of Taaif, Hadhrat Abu Abdullah mentions that Hadhrat Jibraeel [A.S] came to Hadhrat Yusuf [A.S] and said 'Has your stay in the jail become very difficult? He replied 'Yes' So Hadhrat Jibraeel [A.S] told him this Dua'a

اَللّٰهُمَّ اجْعَلْ لِيْ مِنْ كُلِّ مَا أَهَمَّنِيْ وَ اَكْرَبَنِيْ مِنْ أَمْرِ دُنْيَايَ وَ أَمْرِ آخِرَتِيْ فَرَجاً مَخْرَجاً ، وَ ارْزُقْنِيْ مِنْ حَيْثُ لَا أَحْتَسِبُ وَاغْفِرْ لِيْ ذَنْبِيْ وَ ثَبِّتْ رَجَائِيْ وَاقْطَعْهُ عَمَّنْ سِوَاكَ حَتّٰى لَا أَرْجُوَ أَحَدًا غَيْرَكَ

"O Allah Grant me freedom and deliverance from every such thing which has caused me grief or difficulty, whether it concerns this world or the hereafter; grant me sustenance from there where I do not even have a thought of; forgive my sins; fulfil my hope and break my hope from everyone besides You until I do not have hope in anyone besides You" [Ibn Abid Dunya]

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وأخرج ابن أبي الدنيا عن صالح بن عبد العزيز عن قريش : أَنَّ جِبْرِيْلَ قَالَ لِيَعْقُوْبَ : قُلْ : يَا كَثِيْرَ الْخَيْرِ ، يَا دَائِمَ الْمَعْرُوْفِ ، فَأَوْحَى الله إِلَيْهِ ، لَقَدْ دَعَوْتَنِيْ بِدُعَاءٍ لَوْ كَانَ ابْنَاكَ مَيِّتَيْنِ لَنَشَرْتُهمَا لَكَ

Hadhrat Saalih Bin Abdul Azeez (who was from

amongst the Quraish) mentions that Hadhrat Jibraeel [A.S] told Hadhrat Yaqoob [A.S] that when you make Dua'a say this

يَا كَثِيْرَ الْـخَيْرِ ، يَا دَائِمَ الْـمَعْرُوْفِ

"O the one of abundant virtue, O the ever bountiful".

When Hadhrat Yaqoob [A.S] made this Dua'a, Allah Ta'ala sent revelation on him that 'You asked me with such a Dua'a, that even if your two sons were deceased I would have brought them back to life for you'

[Ibn Abid Dunya]

Conclusion

Praises of Allah and Durood on Rasulullah sallallahu alayhi wasallam should be recited at the beginning and end of Dua'a

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أخرج الطبراني في الكبير عن فضالة بن عبيد قال
:بَيْنَا رَسُوْلَ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ قَاعِدٌ
، إِذْ دَخَلَ رَجُلٌ ، فَصَلَّى ، ثُمَّ قَالَ : اَللّٰهُمَّ
اغْفِرْ لِي وَارْحَمْنِيْ.

فَقَالَ لَهُ رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ
سَلَّمَ : عَجِلْتَ أَيُّهَا الْمُصَلِّيْ ، إِذَا صَلَّيْتَ فَقَعَدْتَ
فَاحْمِدِ اللهَ بِمَا هُوَ أَهْلُهُ ، ثُمَّ صَلِّ عَلَيَّ ، ثُمَّ
ادْعُهُ ، ثُمَّ صَلَّي آخَرُ ، فَحَمِدَ اللهَ وَ صَلَّى عَلَى
النَّبِيِّ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ
رَسُوْلُ اللهِ صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَ سَلَّمَ : سَلْ
تُعْطَ

Hadhrat Fudhalah Bin Ubaidullah (R.A.) narrates that (one day) while Rasulullah sallallahu alayhi wasallam was sitting a person came and read Namaaz. After reading Namaaz he starting to make Dua'a

like this

اَللّٰهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ

"O Allah forgive and have mercy on me".

> Hearing this Dua'a of his Rasulullah sallallahu alayhi wasallam said 'O the prayer of Namaaz! you were hasty. When you sit after Namaaz then first praise Allah Ta'ala which He is entitled to and send Durood on me, then make Dua'a to Allah'. After that another person read Namaaz. After Namaaz he praised Allah Ta'ala and sent Durood on Nabi Kareem sallallahu alayhi wasallam. So, Rasulullah sallallahu alayhi wasallam told him 'O the prayer of Namaaz! Make Dua'a, your Dua'a will be accepted'. [Almua'jamul Kabeer Litabraani]

Explanation: In this Hadeeth the method of Dua'a has been mentioned and a very important matter has being pointed out. It is this, that when making Dua'a first mention the praises of Allah Ta'ala then send Durood Rasulullah sallallahu alayhi wasallam. Thereafter make Dua'a. The meaning this is that before presenting a request in the noble court of Allah Ta'ala mention His praises, mention His purity from every fault and deficiency, mention His beloved names; then from amongst His creation the one who is the most beloved servant, our Guide Muhammed sallallahu alayhi

wasallam, make Dua'a to Allah for him i.e. recite Durood; then make Dua'a. What is Durood? It is a request to Allah Ta'ala that O Allah send mercy on Your beloved servant, the chief of both the worlds sallallahu alayhi wasallam and grant him abundant honour and respect.

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وأخرج في الأوسط عن علي بن أبي طالب رضي الله تعالى عنه قال : كُلُّ دُعَاءٍ مَحْجُوْبٌ حَتَّى يُصَلَّى عَلٰى مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ وَ عَلٰى آلِ مُحَمَّدٍ

Hadhrat Ali (R.A.) mentions that every Dua'a is concealed as long as Durood is not sent on Rasulullah sallallahu alayhi wasallam and on the family of Rasulullah sallallahu alayhi wasallam. [Almua'jamul Auwsat Litabraani]

Explanation: This is related from Hadhrat Ali (R.A.) wherein reference has not been made to Rasulullah sallallahu alayhi wasallam. A similar narration is narrated from Hadhrat Umar Bin Khataab (R.A.). He says

الدُّعَاءُ مَوْقُوْفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ ، لَا يَصْعُدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيْ عَلٰي نَبِيِّكَ

'Your Dua'a remains suspended between the heavens and the earth, the Dua'a does not lift up even a little as long as you do not send Durood on your Nabi sallallahu alayhi wasallam'. [Alkhasaisul Kubra pg. 260 vl. 2]

Even though these two traditions are "Mauqoof", they are in the status of "Marfooa".

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وأخرج ابن عساكر عن أحمد ابن أبي الحواري رحم الله قال : قال لي أبو سليمان : إِذَا سَأَلْتَ الله حَاجَةً فَابْدَأْ بِالصَّلَاةِ عَلَى النَّبِيِّ صَلَّى الله تَعَالَى عَلَيْهِ وَسَلَّمَ وَ سَلْ حَاجَتَكَ ، وَاخْتِمْ بِالصَّلَاةِ عَلَى النَّبِي صَلَّى الله تَعَالَى عَلَيْهِ وَسَلَّمَ فَإِنَّهُمَا دَعْوَتَانِ لَا تُرَدَّانِ وَ لَمْ يَكُنْ لِيُرَدْ مَا بَيْنَهُماَ

Hadhrat Ahmad Bin Abil Hawary (R.A.) says that Hadhrat Abu Sulaimaan (R.A.) told me that if you have to ask Allah Ta'ala for any need then in the beginning send Durood on Rasulullah sallallahu alayhi wasallam, and then ask for your need. Thereafter recite Durood and complete your Dua'a.

> Because these two (i.e. Durood Shareef which was read in the beginning and ending) are such Dua'as which are not rejected, so how can the Dua'a in between be rejected. [Tareekh Dimashq]

Explanation: I.e. If Allah Ta'ala through His grace and mercy will accept both Durood in the beginning and ending, which in the decree of Allah Ta'ala is Dua'a for His beloved Nabi sallallahu alayhi wasallam, then Allah Ta'ala will accept that Dua'a which is in between. Because this is farfetched of His state of generosity that He accepts the Dua'a in the beginning and ending (i.e. Durood) and does not accept the Dua'a in between.

It should be clear that this narration is also "Mauqoof", but the author Hadhrat Allamah Suyuti (R.A.) has also related it "Marfooan" in his book "Khasaise Kubra" i.e. he mentioned it as a statement of Rasulullah sallallahu alayhi wasallam. And, like how the virtue of reading Durood in the beginning and ending of Dua'a is proven, likewise in some other narrations mention is also made of reciting Durood in between Dua'a. Hadhrat Umar (R.A.) narrates that Rasulullah sallallahu alayhi wasallam said

اَلدُّعَاءُ مَوْقُوْفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ ، لَا يَصْعُدُ حَتَّي يُصَلِّي عَلَيَّ ، وَ لَا تَجْعَلُوْنِي كَغَمْرِ الرَّاكِبِ ، صَلُّوْا عَلَيَّ اَوَّلَهُ وَ اَوْسَطَهُ وَ آخِرَهُ

'Dua'a remains suspended between the heavens and the earth, it does not lift up until Durood is sent upon me; and do not make me like the container of a traveller (which is indifferently put in the back, whenever desired it is used and whenever desired it is indifferently put here and there), remember me in between and in the beginning and ending of Dua'a i.e. recite Durood upon me in the beginning also, in between also and in the ending also.

The importance and necessity of Masnoon Dua'as

This is the last chapter of this booklet wherein Ahadeeth concerning the words of Dua'a have been recorded. With this chapter Alhamdulillah this booklet has also come to an end. Here I would like to present one necessary matter that normally every need should be asked from Allah Ta'ala, but the chief of the world sallallahu alayhi wasallam has taught special Dua'as for different occasions in the various times of the day and night. For example, when getting up which Dua'a should be made, what should be said before entering the toilet, after coming out from the toilet what should be read, whilst making whudu , when entering the Masjid, when leaving the Masjid, when entering the house, before eating, after eating, after hearing the Azaan, when wearing clothes, when looking into the mirror, before sleeping on reaching the bed, in short, different

Dua'as have been taught for different occasions which are extremely comprehensive and beneficial for the needs of our Deen. If we ponder our whole life then too we would not be able to ask such Dua'as on our own which the chief of both the world sallallahu alayhi wasallam had taught.

In reading these Dua'as no time is spent, no effort is needed, wudhu is not necessary and the hands should not be lifted. Only a little attention is needed to learn these Dua'as and in result of this ordinary attention great objectives and benefits of this world and the hereafter are gained and without any particular effort treasures of good deeds are gathered in the book of deeds.

Therefore every Muslim should indeed learn these Dua'as. There are many kitaabs wherein these Dua'as are written. Many such Dua'as have been gathered in the kitaab "Munaajaate Maqbool" of Hakeemul Ummat Moulana Ashraf Ali Thaanwy [A.R.] and in the kitaab "Masnoon Dua'ae" of our Sheikh Moulana Mufti Aashiq Elahi Saheb [A.R.]. Looking in these kitaabs these Dua'as can be learnt. A person should learn it himself and teach it to the children so that from childhood they become habitual of it, then Insha Allah the reward of there Dua'as will also be received.

Completed with the praises and help of Allah Ta'ala

و صلى الله على سيدنا و مولانا محمد و علي اله و اصحابه و سلم

And may Allah Ta'ala send Durood and Peace on our Leader and Master Muhammed sallallahu alayhi wasallam, and upon his family and companions.

Translation edited by: Muft A H Elias

May Allaah protect him

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